This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

1+ 1343.58

GIFT OF

MR. VERNAM HULL

HARVARD COLLEGE LIBRARY

+ 1343.58

GIFT OF

MR. VERNAM HULL

HARVARD COLLEGE LIBRARY

* 1343.58

GIFT OF

MR. VERNAM HULL

HARVARD COLLEGE LIBRARY

Cath Muighe Léana,

ocur

Tocmarc Momera.

Cath Muighe Léana,

ocus

Tocmarc Momera.

Cath Maighe Léana,

OR

THE BATTLE OF MAGH LEANA;

TOGETHER WITH

Tochmarc Momera,

OR

THE COURTSHIP OF MOMERA.

NOW FOR THE FIRST TIME EDITED

WITH TRANSLATION AND NOTES,

BY

EUGENE CURRY, ESQ., M.R.I.A.

PROFESSOR OF ARCHÆOLOGY AND IRISH HISTORY IN THE CATHOLIC UNIVERSITY OF IRELAND.

DUBLIN:

PRINTED FOR THE CELTIC SOCIETY.

1855.

elt 1343.5
B

HARVARD UNIVERSITY
LIBRARY
MAY 22 1984

076*76

DUBLIN:
PRINTED BY GOODWIN, SON, AND NETHERCOTT,
79, MARLBOROUGH STREET.

OFFICERS

ELECTED ON THE 26TH DAY OF APRIL, 1853.

President:

THE VERY REV. LAURENCE F. O'RENEHAN, D.D.
President, Royal College of St. Patrick, Maynooth.

Vice-Presidents:

CLONCURRY, Right Hon. VALENTINE, LORD
DUNRAVEN, the Right Hon. the Earl of, M.P., M.R.I.A.
GRAVES, the Rev. Charles, D.D.
KANE, Sir ROBERT, M.R.I.A., President of the Queen's College, Cork.
KILDARE, the Most Noble the Marquis of, M.P., M.R.I.A.
MONSELL, WILLIAM, M.P., M.R.I.A.
RUSSELL, the REV. CHARLES, D.D.
TALBOT DE MALAHIDE, LORD, M.R.I.A.

Trustees:

HUDSON, HENRY, M.D., M.R.I.A.
HUTTON, THOMAS, M.R.I.A.
SWEETMAN, WALTER, M.R.I.A.

Treasurer:

PIGOT, JOHN EDWARD, M.R.I.A.

Secretary:

GILBERT, JOHN T.

Council:

COGAN, WILLIAM H. F., M.P.
CURRY, EUGENE.
CLOSE, JAMES S., M.R.I.A.
CROLLY, the Rev. GEORGE, D.D., Professor, Royal College of St. Patrick, Maynooth
DUFFY, CHARLES GAVAN, M.P.
FARRELLY, the Rev. THOMAS.
FITZPATRICK, PATRICK VINCENT.
GRAVES. Rev. JAMES, A.B. Kilkenny.
GRIFFIN, DANIEL, M.D. Limerick.
HARDIMAN, JAMES, M.R.I.A.
HUDSON, WILLIAM ELLIOT, A.M., M.R.I.A.
KELLY, the Rev. MATTHEW, Professor, Royal College of St. Patrick, Maynooth.
LANE, DENNY, Cork.
LYONS, ROBERT D., M.B., M.R.I.A.
MAC CARTHY, J. J.
MARTLEY, JAMES FREDERICK.
O'CALLAGHAN, ISAAC STONEY.
O'DONOVAN, JOHN, LL.D., M.R.I.A.
O'HAGAN, THOMAS, Q.C.
REEVES, the Rev. WILLIAM, D.D. M.R.I.A.
SMYLY, JOHN GEORGE, Q.C.
TENNANT, ROBERT JAMES, M.P.
WATERS, GEORGE.
WEBB, PATRICK ROBERT.
WILDE, WILLIAM ROBERT, M.D., F.R.C.S.I.
WINDELL, JOHN, Cork.

Corresponding Secretaries:

EDINBURGH—W. B. TURNBULL, F.S.A. | KILKENNY—ROBERT CANE, M.D.

CONTENTS.

PAGE.

INTRODUCTION, ... vii

Cath Muighe Léana, ... 2

Tochmarc Momére, ... 151

NOTE on the River Ebhir in Spain, ... 168

APPENDIX I.

TABLE I. The Genealogy of Mhilidh (Milesius), . . 169

TABLE II. The Family of Uaithne Mhór, . . 169

TABLE III. The Genealogy of Uaithne Mhór, monarch of Erinn; and of Cathaeir Mhór, from Uaithne Mhór, 160

TABLE IV. The descent of Eochaidh Mhór from Ebher Finn, the son of Mhilidh, ... 171

TABLE V. The descendants of Conaire and Sadhbh the daughter of Conn, ... 172

TABLE VI. The descendants of Eochaidh Mhór, . . 173

TABLE VII. The descendants of Cormac Cas (son of Aillill Olum) and Sadhbh daughter of Oirr, . 174

TABLE VIII. The descendants of Clann, son of Aillill Olum 175

APPENDIX II.

On the Irish Law of Tanaisteact, . . . 176

INTRODUCTION.

In order to bring more immediately before the reader the remote causes of the Battle of Magh Lena, and the reference to the Battle of Cnucha with which the narrative opens, a brief glance at the relative positions of those who acted the chief parts in both battles is deemed necessary.

Feidhlimidh Rechtmhar,[a] monarch of Erinn, and father of Conn Ced-chathach (Conn of the Hundred Battles), died A.D. 119, and was succeeded in the monarchy in the same year by Cathaeir Mór (Cathaeir the Great), king of Laighin (Leinster,) who, it would appear, was more powerful than the young prince Conn.

The course of the succession to the monarchy of Erinn was irregular and uncertain from the time of the Milesian conquest. The surviving leaders of that conquest were Ebher Finn (Heber the Fair) and

[a] Feidhlimidh Rechtmhar was the son of Tuathal Techtmhar, the first monarch on the restoration of the royal line after the short usurpation of the Aitheach Tuatha, or Democratic tribes, commonly but corruptly called Attocots. Feidhlimidh was the twenty-second in descent from Ugaine Mór, or the great, who was the common ancestor of the great families of Ulster of the Ui Neill, or "Hy-Niall," line, as well as of the Leinster families descended from Cathaeir Mór or the Great, and of the Uibh Fiachra and Uibh Briuin families of Connacht (See APPENDIX I., Table III.)

Eremhon (Heremon). Ebher was the senior of the two, Donn and the other elder brother having perished on the expedition. When the two brothers had obtained possession of the conquered country, a dispute arose between them as to which of them should be its king; but failing to settle their dispute, they referred it to their surviving brother Amergin, who was the Breithemh (judge) and poet of the expedition. Amergin decided (apparently according to some law of their former country, Spain), that the right in the land, which properly belonged to Donn the eldest brother who had been drowned, should be given to Eremon first, and that after his death it should revert to Ebher. To this decision Ebher objected, and they agreed to divide the country between them, and that each should govern his part independently of the other. Ebher took the part south of the Boyne and the Shannon, and Eremon took the northern parts. They soon disagreed, however, and the battle of Geishill (in the present King's County), was fought between them, in which Ebher was killed (A.M. 3501): Eremon then became sole king of Erinn. Iriall, Eremon's eldest son, succeeded his father, but Conmael the eldest son of Ebher gave him battle, killed him and assumed the sole monarchy himself. Thenceforward the succession alternated between these two lines, according as either was able to wrest it from the other; and sometimes it was successfully contested by the descendants of Ith, the cousins of the sons of Milesus, and of Ir, one of the brothers who perished on the expedition, (from whom descend the Mac Aenghusa, or Mac Ennis, and other Ulidian families).

There was no invariable rule of succession in the Milesian times, but according to the general tenor of our ancient accounts, the eldest son succeeded the father to the exclusion of all collateral claimants of the same line, as well as his brothers; unless it happened that he was disqualified by some personal deformity, or blemish, or by natural imbecility or crime; or unless, (as happened in after ages) by parental testament, or mutual compact, the succession was made alternate in two or more families, as will be seen below. The eldest son being thus recognized as the presumptive heir and successor to the dignity, was denominated Tanaiste, that is, minor or second, whilst all the other sons, or persons that were eligible in case of his failure, were simply called Righ-dhamhna, that is, king-material, or king-makings. This

was the origin of Tanaiste, a successor, and Tanaistecht (which the English writers call Tanistry), successorship. When, however, the succession was alternate, then upon the death of the king, or chief, he was not succeeded by his own son or brother, but by the senior member (male) of the other line, subject to the disqualifications already mentioned.—[See APPENDIX II. page 176.]

The Tanaiste whosoever he might be, had a separate maintenance and establishment, as well as distinct privileges and liabilities. He was inferior to the king or chief, but above all the other dignitaries of the state, as laid down in the ancient Institutes of Erinn, commonly called the Brehon Laws.

From all this it will be seen that Tanaisteacht (Tanistry) in the Anglo-Norman sense, was not an original essential element of the law of succession, but a condition that might be adopted or abandoned at any time by the parties concerned; and it does not appear that it was at any time universal in Erinn, although it prevailed in many parts of it. It is to be noticed also that alternate Tanaistecht did not involve any disturbance of property or of the people, but only affected the position of the person himself, whether, king, chief, or professor of any of the liberal arts, as the case might be; and that it was often set aside by force. But to return.

Cathaeir Mór, of the Eremonian line, hereditary king of Leinster, was descended from the monarch Ugainè Mor, through Laeghaire Lorc, a younger son, in the thirty-first generation. He became monarch of Ireland, and after reigning three years, was killed in the battle of Magh Agha by Conn, the son of the former monarch Feidhlimidh Rechtmhar, who was descended also from the monarch Ugainè Mor, through his eldest son Cobhthach Cael. Conn, as a matter of course, then assumed the sovereignty of Erinn, and arbitrarily gave the kingdom of Leinster to his own sub-tutor, Crimhthann Cul-buidhe, or of the yellow hair, who was descended, like Cathaeir, from Laeghaire Lorc.

At this time flourished Cumhall, the father of the celebrated Finn Mac Cumhaill. He was of the same descent as Cathaeir Mor, and Crimhthann of the yellow hair, their family lines meeting in Nuadha Necht, five generations up. Before Conn's accession to the monarchy, and whilst residing at Cenannas [Kells] in Midhe [Meath] (which with

its lands was the ancient residence and principality, of the reigning monarch's eldest son, or Righ-dhamhna), Cumhall was captain of the Fianns, (Feini, or Militia) to Conn, who probably held the chief command under his own father, and he was so continued under Cathaeir. The monarch Cathaeir had a celebrated Druid whose name was Nuadha, (from whom, it is supposed Magh Nuadhat [Maynooth], in the County of Kildare, has its name,) to whom he gave a territory in Leinster. Nuadha built a mansion for himself on a hill within his territory, and gave it the name of his wife, Almha, (now the Hill of Allen, in the County of Kildare). On Nuadha's death he was succeeded in his lands and office by his son Tadhg (Teige), a Druid equally distinguished with his father. Tadhg had a beautiful daughter whose name was Murin Mun-chaein, or Murin of the beautiful neck, who was sought in marriage by several distinguished men of the time, and among the rest by Cumhall, Captain of the Fianns under Conn. Tadhg rejected his suit rather scornfully, whereupon Cumhall carried off the young lady without the consent of her father, and made her his wife. The celebrated Finn Mac Cumhall was the fruit of this clandestine marriage. Teige complained bitterly to Conn of Cumhall's conduct, upon which Conn commanded Cumhaill to restore the lady, and as he refused to do so, he was forced to fly with her to Scotland, whither he was attended by a slender party of Fenian friends.

In his exile news reached him of the death of Cathaeir, and the elevation of Crimhthann of the yellow hair to the throne of Leinster; and thinking that his own claims were as high as those of Crimhthann, Cumhall immediately returned home and assumed the sovereignty of the province. Conn hearing of this, sent to his foster-father Conall Cruachna, king of Connacht (of the Ferbolg race), for assistance. He also applied to Aedh, alias Goll Mac Morna (also of the Ferbolg race), the hereditary chief of the territory of Maen-Mhuigh (in the now County of Roscommon), and Captain of the Fianns or Militia of Connacht; and even offered him the command of the Fianns of Teamhair [Tara] lately held by Cumhall, on condition of his coming to his aid at the head of his trained warriors, and personal followers. These propositions Aedh willingly accepted, and accordingly marched with Conall, the king of Connacht, to join Conn on an expedition into Leinster against Cumhall.

In the mean time Cumhall mustered all his friends and adherents in Leinster, and also invited to his aid Mogh Neid, son of Derg, king of Munster, with Mac Niadh the son of Lughaidh, his nephew, and Conaire the son of Mogh Lamha, both of them princes and Tanaists of that province. These Munster princes at the head of a large army, and accompanied by Eoghan Mór [Eugene the Great], son and heir of the king Mogh Neid, marched forth and joined Cumhall.

The contending parties met at Cnucha, near Cumhall's mansion of Raith Cumhaill [now Rathcoole, ten miles from Dublin, on the Limerick road,] in the plain of the Life [Liffey]. Here a furious battle ensued between them in which the Leinstermen with their allies were defeated, and Cumhall killed by Aedh Mac Morna. Aedh himself lost an eye in the battle and was thenceforth known as Goll (i.e., the blind) Mac Morna. The Munstermen returned home under the direction of Eoghan Mór, the king of Munster's son, who performed high deeds of valour in the battle. This is the battle of Cnucha alluded to in the opening of the following Tract.

These Munster princes themselves were not without their intestine conflicts, because in Munster, as in other places, the succession to the throne was alternate in two lines, and, at this time presumptively in a third. These lines were—firstly, the real hereditary Ebherean line represented by Mogh Neid the ruling king. Secondly the Ithian line, from Lughaidh the son of Ith who settled in Munster along with and under Ebher, [See *Miscellany* of the Celtic Society],—and at this time represented by Mac Niadh son of Lughaidh. The third was the Irian or Ultonian line, represented by Conaire the son of Mogh Lamha. A colony of the latter had forced a settlement in Middle Munster. some generations before the time of which we are speaking, and forming an alliance with the Ithian race, drove the old Ebherean tribes back to the sea coast of West Munster, and then settled the succession to the kingdom of Munster alternately in their own respective lines.

This compact was, however, broken up by Dergthinne, the grandfather of Mogh Neid, aided, as it seems by the Ithians under their leader Dairine, with whom he appears to have formed a new compact of alternate succession as between their two lines. This compact is

thus referred to in the Leabhar Lecan (Book of Lecan), fol. 182. b. a: "Jn tan do bid fris ic dergthine ir and bretheman(h) acus tanuist fris ic Dairine. Dairine man in cedna co ndeachaid mac con do breith Aililla." "When the Dergthine have the sovereignty, then the Brehonship and Tanistship of the king are with the Dairine. The Dairine [in their turn] were similar, until Mac Conn rejected the judgment [or sentence] of Ailill."

According to this compact Mac Niadh ought to succeed Mogh Neid, and it was his rejection that caused the battle of Magh Lena.

This compact held good till the time of the above Mac Con (who was the son of Mac Niadh by a daughter of Conn of the Hundred Battles, as will be seen hereafter), and Ailill Oluim who was the son of Eoghan Mór, son of Mogh Neid. This Ailill married Sadhbh the widow of Mac Niadh and mother of Mac Con, while Mac Con was yet a child, and had several sons by her, of whom Eoghan Mor, "Son of Ailill Oluim," (ancestor of the Mac Carthys, and all the great families of South Munster), was the eldest; Cormac Cas (ancestor of the O'Briens and the other great Dalcassian families), was the second; and Cian the third, (ancestor of the O'Carrolls of Ely, the O'Reardons, O'Haras, &c.) Mac Con was, by right, king of Munster, and Ailill Oluim was the Tanaiste; and it appears that he also took upon himself the Brehonship that belonged to his line under the circumstances.

Mac Con and Eoghan, the son of Ailill Oluinn, having both attained to manhood, had a dispute one day touching the right to a beautiful yew tree which they both discovered, at the same time on the brink of the river Maige [in the now County of Limerick]. They referred their dispute to Ailill who decided in favour of his own son Eoghan, and against his stepson, Mac Con. Mac Con impugned the decision, and refused to abide by it, and withdrawing from Ailill's friendship, he collected as many of his own immediate friends and followers, and the neutral tribes of Munster as he could, besides some allies from Connacht, and he was further joined by the celebrated Finn Mac Cumhaill, (who was his relative by his mother), with several of the warriors of Leinster. With these Mac Con marched to Cenn Abradh, which is part of Sliabh Caoin, [bordering on the Counties of Cork and Tipperary], where he took up his position, and sent a challenge

of battle to Ailill. Ailill immediately mustered all his friends, and allies from the other provinces, and marched against Mac Con, whom he defeated and forced to fly out of Erinn. Ailill then became sole king of Munster, without any visible competitor.

Mac Con after some years returned to Erinn with a large force of British and other foreign auxiliaries, and with a higher ambition, challenged to battle his uncle Art, (the son of Conn of the Hundred Battles,) then monarch, in contest for the sole monarchy of Erinn. Art accepted the challenge, and with all his northern forces, and with the adherents of the king of Munster, Ailill Oluim, his brother-in-law, led by Eoghan Mor and his seven brothers, he marched into Connacht, where Mac Con had landed, and met him on the plain of Magh Mucruimhe, in the now County of Galway. Here a great battle ensued between them, in which Mac Con was victorious, and Art the monarch, and Eoghan Mor and his brothers were slain. Mac Con thereupon became monarch of Erinn, but did not interfere farther with the affairs of Munster.

Eoghan Mór left a son, Fiacha Muilleathan, or Fiacha of the flat skull; and between him and his uncle Cormac Cas the old king Ailill made a new division of Munster, and settled the succession alternately in their respective descendants. This settlement was not however faithfully carried out by the men of South Munster, for, finding that the North Munstermen, or Dalcasians, were forced to maintain an incessant and wasting war with their neighbours the men of Connacht, in defence of the now County of Clare (which had been forcibly wrested from the Connacians by Lughaidh Meann in the fourth generation from Cormac Cas), the Southerns shut them out from the succession as long as they could. However, about A.D. 520, Dioma, the son of Ronan, king of the Dalcasians, claimed the sovereignty of Munster under the old compact, against Failbhe Flann, then the rightful heir on the Eugenian side. But the clergy and nobles of Munster interfered and made peace between them, on conditions so favorable to the Dalcasians, that rather than hazard them they refrained during many years from pressing their right to the succession.

At last, in the time of Ceallachan-Caisil (Callaghan Cashel), about A.D. 920, when the presence of the Danish invaders threw the state

of Munster into confusion, an opportunity was afforded them. Before the death of Lorcan, the son of Coinligan, king of Munster in the year 920, Ceallachan [Callaghan Caisil] (of the Eugenian race,) had wandered in disguise through the Danish settlements, wherever they were throughout Munster, and in the course of his sojourn among them, he had made himself perfectly acquainted with their actual condition and resources. Hearing of the king's death, Ceallachan repaired to Cashel, on the very day upon which the States of Munster were assembled to elect his successor. On this occasion there appears to have been a general desire to conciliate the Dalcasians by raising their king, Ceinneidigh [Kennedy] the father of Brian Boromha, to the throne of Munster." "Óir is é orduġaḋ airdrigi do bí idir cloinn Eóġain Áilli, acus clann Cormaic Cais, an fear ba fhe do na fael-clannaib, is rigi dó. Da maḋ do cloinn Eóġain in taindri, in tanaistecht do cloinn Cormaic Cais; acus da maḋ do cloinn Cormaic Cais in caem-ri, in tanaistecht do cloinn Eóġain Áilli." "For, the arrangement respecting the sovereignty [of all Munster] which was between the descendants of Eoghan Mór, and the descendants of Cormac Cas was this: that the senior branch should have the sovereignty. Should the chief king be of the race of Eoghan, the Tanaistship belonged to the descendants of Cormac Cas; and if the noble king should be of the children of Cormac Cas, then the Tanaistship belonged to the children of Eoghan Mór."—(Book of Lecan, folio 148 b.)

Just as the Chiefs were about to proclaim Ceinneidigh [Kennedy], Ceallachan [Callaghan] came into the assembly attended by his mother, who presented him unexpectedly to them, and insisted on the recognition of the priority of his claims to those of Ceinneidigh [Kennedy], and on the fulfilment of the ancient compact in his favour. The assembly were taken by surprise; the South Munstermen, taking courage at the prospect of having such a gallant young fellow for their chief, decided in his favour; the Dalcasians deeming it more prudent to decline a contest, retired: and Ceallachan was proclaimed king.

The Narrative of the Battle of Magh Lena has not been before published, although frequently referred to in works on ancient Erinn. The present text is taken from a paper manuscript, in a fair and accurate

hand, of the early part of the seventeenth century, marked No. 104, in the Hodges and Smith Collection in the Royal Irish Academy, and with corrections from Nos. 1 and 22 transcribed at the beginning of the eighteenth century, and of the same collection. There is a vellum copy of it preserved in the College of Saint Isidore in Rome.

That the Battle of Magh Lena, and the battles and political movements which preceded it in Erinn, and which led to the partition of the country between Conn and Eoghan, are genuine historical facts, must be admitted from the frequent references to them in ancient Gaedhilg or Irish manuscripts, and their having been received and handed down as such by the descendants of the contending parties even to the present day. In the synchronisms ascribed to Flann of Mainistir Buithe (Monaster Boice) who died A.D 1056, the battle of Magh Lena is thus referred to. "Antonius Comadus xiii. [years], and it was in the fifth year of his reign the Battle of Magh Lena was fought, in which Mogh Nuadhad [or Eoghan Mor] fell."—[Book of Baile an Mhota (Ballimote) folio 7, a, b.]

In the Book of Leacan, fol. 167, the following account of the contest between Eoghan Mor and Conn Ced Cathach is preserved:—

"Luid Eogan mor iar sin do gabail rigi Muman ocus a oidi lair .i. Dairi Barrach mac Cathair Moir. Badar tri righ for Muman in tan sin .i. Lugaid Allathach, ocus Daire Dornn-mar, senathair Luigdeach Allathaich, ocus Aengus. Do sil Chonaire mic Meri Buachalla doib. Do berad tri cata do Eogan .i. cath Samaire, ir and no marbad Lugaid Allatach, ocus cath Samna, a n-dorchair Dairi Dornn-mar, uair ir nem Eogan no moigread na cata sin uile.

"Teit Aengus iar sin do chuindgid sochraidi co Cond Cetchathach. Do beri sé catha lair, 7 do bert cath d'Eogan mor i Cairn Nemid a n-Aib Liatan, 7 moidid for Aengus, ocus marbthar Aengus and.

"Faraid iarum, cocad mor itir Chond Cetchathach ocus Mogh Nuadad, ocus bitis Mogh Nuadad deich cata for Chond .i. cath Briorgaidi, ocus cath Seigi Moraid, ocus cath

Gabran, ocus cath Sampaid, ocus cath Greine, ocus cath Suamaid, ocus cath Atha Luain, ocus cath Magi Croichi, ir and do marbad Fiacha Raeda mac Feidlimid Rechtmair; ocus cath Asail, ocus cath Uisnech.

"Conad iar sin do roindead Eirr ictir Choind Cetcathach ocus Eogan mor, ocus fa hi a coiccrich in bruim forsa da Cluain h-Irraird, ocus Cluain Mac Nois; ocus o Ath Cliath Medraid co h-Ath Cliath Duiblinni. Ocus badar forsin roind sin co tucad cath Muigi Lena ictir Choind ocus Mogh Nuadad, co n-donicair Mogh Nuadat and la Conn, ocus ar Muimnech."

"Eoghan Mór went after that to assume the kingship of Mumhain [Munster] accompanied by his foster-father, that is, Dairè Barrach, son of Cathaeir Mór. There were three kings over Mumhain at that time, namely, Lughaidh Allathach and Dairè Dornn-mhór [of the great fists], grandfather of Lughaidh Allathach, and Aengus. These were of the race of Conairè, the son of Mesbuachalla. They gave Eoghan three battles, namely, the battle of Samair, in which Lughaidh Allathach was killed; and the battle of Samhain, in which Dairè Dornn-mhór fell; for it was Eoghan gained those battles all.

"Aengus went then to beg troops from Conn of the Hundred Battles. He brought six Caths [battalions] with him, and gave battle to Eoghan Mor at Carn Nemidh in Aeibh Liathain when Aengus was overthrown, and Aenghus was killed there.

"A great war grew after this between Conn of the Hundred Battles and Mogh Nuadhat; and Mogh Nuadhat broke ten battles upon Conn, namely, the battle of Brosnadh, and the battle of Seigh Mosad, and the battle of Gabhran, and the battle of Sampad, and the battle of Greine, and the battle of Suamadh, and the battle of Ath Luain [Athlone], and the battle of Magh Croichi, where Fiacha Raeda, son of Feidlimidh Rechtmhar was killed, and the battle of Asal, and the battle of Uisnech.

"So that after that Eire was divided between Conn of the Hundred Battles and Eoghan Mor; and their boundary was the ridge upon which Cluain Iraird [Clonard], and Cluain Mac Nois [Clonmacnois]

stand; and from Ath Cliath Meraidhe [on the Bay of Galway] to Ath Cliath Duibhlinne [Dublin]. And they adhered to that division until the battle of Magh Lena was fought between Conn and Mogh Nuadhat, in which Mogh Nuadhat fell by Conn, and there was a slaughter of the Munstermen."

In the Pedigrees of Eber (Book of Leinster, fol. 222,) it is recorded that "ba ri Mug Neid. Ocus Mug Nuadat aquo leth Moga Nuadat i comlaid ocus Conn Cetchathach co torchair i Magh Lena.

"Eogan Taidhlech ainm aile [do] amail ro fris-bramar i Tocmarc Momera ingine rig Erpaine."

"Mogh Neid was king [of Mumhain, or Munster]. And Mogh Nuadhat, from whom Mogh's Half is named, in co-reign with Conn Cet-chathach [Conn of the hundred battles] until he was slain at Magh Lena

"Eoghan Taidhlech was another name for him, as we have already written in the Courtship of Momera daughter of the king of Spain."

Again, in the Annals of Ulster we find the two following entries:—

"Ro randad Erinn i ndeoba on Ath Cliath co alaili eter Chonn Cetchathach ocus Mog Nuadat, cui nomen erat Eogan Taidlech, aquo Eoganachta nominatur."

"Erinn was divided in two parts from the one Ath Cliath to the other [from Dublin to the Bay of Galway] between Conn of the hundred battles and Mogh Nuadhat, cui nomen erat Eoghan Taidhlech, aquo [the] Eoghanachts nominatur."

"Conn Cetchathach occidit Mog Nuadat hi Magh Lena."

"Conn Cet-chatach slew Mogh Nuadhat in Magh Lena."

These last two articles are taken from the early part of the Annals of Ulster, where the chronology is not set down. There appears to have been a space of about fourteen years between the two events.

Another early version of the story of Eoghan Mór remarkably illustrates the correctness of his history as given in the present tract; and accordingly, though somewhat long for this place, it appears desirable to make room for it in full. It is taken from an ancient vellum manuscript (about A.D. 1500) in the Library of Trinity College, Dublin: Class. H. 3. 18.; page 567; and it is here printed with such accentuations and aspirations only as appear in the original.

Cozan mac Moga Néid, ceithi h-ainmanna no ṫeċt .i. Cozan Mór, ocus Cozan Fíthfeccaċ, ocus Cozan Taidleċ, ocus Mod Nuadat, dia n-debaiṫ in file ir in fuṫrundut:—

Ceithe h-ainmanna gan brón,
Do badar for Cozan mór,
Cozan fídfeccaċ fial gart,
Cozan Taidleċ, Mog Nuadat.

Cozan a ainm o ċúirt Zeine .i. eó Zein .i. Zein maiṫ, ar a eo .i. eu, bona Zeintir ueno Zeinṫati Cozan.

Cozan dini, bona Zeinṫatio a ṫaiṫmeċ. Ir de sin ata Cozanaċt do náḋ sniu tre ṫonaḋ na n-bennaċt tucsat fir Erenn fair ar a gart ocus ar a feile sniu, acus ar a tesargain don muna a nabadar.

Cozanaċt derḃe .i. bon aċt, .i. ict maiṫ dó fir Erenn do ṫaṫaḋ ar gonta. Cozanaċt .i. ict Cozain .i. ict Cozain for feraib Erenn.

No Cozan nect .i. neċt Cozain .i. neċt clann .i. clann Cozain na feċt neozanaċta.

Ir de sin tra no b'ainm dó Cozan Mor .i. mór é or ċáċ, ocus a clann ocus a cinel ina diaid.

Cozan Taidleċ do náḋ nir .i. feċt do coid Cozan mor i n-Erbain for ceiliḃe. Ir fé ba ri Erbaine in tan sin .i. Eber Mor mac Miled. Fuair tra, Cozan Gladuzaḋ mór ind Erbain don coirc sin.

[b] The derivations of these words, so improperly spelled above, are very incorrectly copied in the MS. from which this extract is made. They are taken from Cormac's Glossary, preserved in the Leaḃar Buide Lecan, (A.D. 1391, see post, p. xvii), from which Duald Mac Firbis makes a more correct copy of this entry as follows: "Cozen, .i eu Gnec din bonur no bona no bonum. Gen .montio din di ar Genesis. Genesis haurem genesios. Cuzen, din, bona genesios. [Eugen, i.e. *Eu*, græcè (din [est]) for bonus, or bona, or bonum; *Gen*, indeed, is from the word *Genesis*, and genesis is

Eoghan, son of Mogh Neid, had four names, viz., Eoghan Mór and Eoghan Fidhfeccach, and Eoghan Taidhlech, and Mogh Nuadhat, of which the poet said in the explanation :—

Four names without sorrow,
There were upon Eoghan Mór,
Eoghan Fidhfeccach, generous and hospitable,
Eoghan Taidhlech, Mogh Nuadhat.

Eoghan[b] was his name from his progenitors: that is, *eo* [good] *gein* [progeny], that is, good progeny; for *eo*, that is, *eu*, bona genteis vero genirati Eoghan.

Eoghan, [that is Eugen]; bono geniratio is its analysis. It is from this they [his descendants] are called Eoghanachts [Eugenians] in virtue of the benedictions which the men of Erinn bestowed upon him for his hospitality and generosity towards them, and having saved them from the famine in which they were.

[Or,] Eoghanact is derived from this circumstance, viz., Bon-acht, good protection, [acht being the same as icht, which in Gaedhlig signifies relief or protection,] because it was a good act of relief or protection for him to have saved the men of Erinn from starvation. Eoghanact, that is, Eoghan's protection to the men of Erinn.

Or, Eoghan necht: that is, Necht Eoghain: that is, Necht signifies children [or descendants]: that is, the seven Eoghanachts are the children of Eoghan.

It was on that account, therefore, that he had the name of Eoghan Mor [or, Eugene the Great], that is, because he is great above all others; as are his children and race after him.

The reason why he was called Eoghan Taidhlech was this: namely, from Eoghan having gone to Spain on one occasion on a visit. He who was king of Spain at that time was Eber Mor, son of Midhna. Eoghan was received with great distinction in Spain on that occasion.

Generatio. Eugen, then, is *bona generatio*]."—Dubaltach Mac Firbis, in M.S., H. 2. 15. p. 163, Lib. Trin. Coll. Dublin. Mac Firbis observes the mistake of translating the Greek adverb *eu* (well) by the Latin adjective *bonus* (good), and corrects it by the gloss in the margin: eu .i. go maith, *well*.

Do boí ingen aiṁeda ag in rígh a n-aentuiṁa in tan sin .i. Bena ingen Ebir a h-ainm. Ocus tuc sí gnáth egnamhi d'Eogan sídh do ċuaidh a n-Erpain, ar a urscelaibh. Tuig tra Eogan in ingen iar sin ocus nuig sí clann t-sainemhail dó .i. mac amra .i. Oilill Oluim, ocus diar ingen .i. Scoiċnian ocus Caimill a n-anmanna.

Do ċigeḃ ir in aimsir sin Ebir, bradan builig, brec-daṫaċ do t-Sruṫ na n-dúl a Sarmaṫar go Sruṫ Tibir, ocus cigeḃ ó Tibir go Sruṫ n-Ebir i n-Erpain.

Ir amlaid do boí in bradan sin ócus claṫ olla fír aille, co cinél caċa daṫa tríṫ. Fo fríṫ tra in bradan sin la h-Eber [ir] in aimsir sin Eogain a n-Erpain, ocus do benaḋ in claṫ olla sin de, ocus tucaḋ do ingin Ebir in olann sin.

Do rígneḋ, tra, lair in ingin brat taiḋleċ, taiċnemaċ d'Eogan don claṫ sin no boí forr in m-bradan. Ocus in brat sin ire no boí for Eogan in tan tainic a n-Erinn Conn ceḋċaṫaċ a rígi n-Ereann in tan sin. Ro bo taiḋleċ taiċnemaċ in deallradaḃ boí for Eogan ó'n brat sin, conid de sin nod gíul Eogan Taiḋleċ de.

Eogan fíḋḟeccaċ do raḋ fris. Ni h-annsaiṁ a indisin. Badar trí dúnaid la h-Eogan, ocus Fideg ainm caċ ae díḃ. Boí, tra, Eogan ac cur, ocus ac feccaḋ, ocus ac figi ind feḋa la cáċ; conid de sin arberar Eogan Fideġaċ de .i. feccaḋ ind feḋa iga chur. No Fiġrec .i. o fígi ind feda cedna.

Mod Nuadat cid dia ta. Ni h-annsaiṁ a indisin. Daire Barraċ mac Cathair Mar ire ror ail Mod Nuadat .i. Eogan Mor mac Mogha Neid.

Do rígneḋ cumḋaċ Duin Aillinne feċt ann la Daire m-Barraċ mac Cathair.

Ro boí, tra, moḋaiġ amra a n-Eirinn in tan sin .i. Nuaḋa fál-fada mac Aengusa, mic Fir da chrích, a chrích Cualgne.

[c] See note, post p. 168.

[d] Dun Aillinne was situated near old Kilcullen, in the County of Kildare. See *Circuit of Ireland*, page 37, note 67, published by the Irish Archæological Society.

The king had an excellent daughter unwedded at this time, Bera the daughter of Eber was her name. And she became deeply enamoured of Eoghan, even before he had gone to Spain, for his renown. Eoghan married the lady afterwards, and she bore him distinguished children, namely, an illustrious son, that is, Oilill Oluim, and two daughters, namely, Scoithniamh [the beautiful Flower] and Caemhell [the mass of comeliness] were their names.

There used to come at that time of Eber, a beautiful speckled-coloured salmon, from the River of Creation in Paradise to the River Tiber; and it used to go from the Tiber to the River Eber[c] [or Eber's river] in Spain.

This was the condition of that salmon—with a coat of most beautiful wool of all colours growing upon him. This salmon was caught by Eber during the time of Eoghan's visit in Spain, and that coat of wool was taken off him, and the wool was given to Eber's daughter.

There was made, now, by the lady a splendid, shining cloak for Eoghan from this wool which had been on the salmon; and it was that cloak that Eoghan had upon him when he returned to Erinn. Conn of the hundred battles was monarch of Erinn at that time. Splendid and shining was the appearance of Eoghan on that occasion from that cloak, and hence it was that the name Eoghan Taidhlech [the splendid] adhered to him.

Why he was called Eoghan Fidhfeccach, it is not difficult to tell. Eoghan had three Duns [mansions], and Fideg was the name of each of them. Eoghan was setting, and bending, and weaving the trees around each of them; and it was on that account he was called Eoghan Fidegach [or, the tree bender], that is, bending the tree in setting it. Or Figfech, that is, from the same bending of the wood.

Mogh Nuadhat whence derived. It is not difficult to tell. Dairè Barrach, son of Cathair Mor [king of Leinster] it was that fostered Mogh Nuadhat, that is, Eoghan Mor the son of Mogh Neid.

The fortification of the Dun of Aillinn,[d] was undertaken by Dairè Barrach, son of Cathair, on a certain occasion.

There was, now, a distinguished labourer in Erinn at that time: namely, Nuadha the long-heeled, son of Aenghus, son of Fer-da-chrich, of the territory of Cuailgne. He possessed the strength of an

Nert ceth ann, fáith caegait no meleth. Tuchad co Daire m-Barrach in mod sin do cumdach Dúine Aillinne. Is tan badar isin cluith isa tochailt, do rala lar sin cloch mor dóib ir in cluidh, ocus forfeimid in mod a tozbail. Do badar macraid in Dunaid; ocus Eogan etrumu, ar in claide na ráta is fechain in modaig as loca in fedma. Do larr in mod for in macraid in cloch do chur arr in claid. Ror eitig in macraid in ni sin acht Eogan a aenar. Do chuaid, tra, Eogan ir in cluid ocus do lad a di laim im an cloich, ocus ror tozaib na aenar in choch, ocus do chuir ar uillinn Deisceirtaig in Duin i; conar fil ann ó sin aleth. Is ann arbert in Draig frit in mod: Is saer do mod anluz a Nuadha, or in Draig. Conid de sin no lil Mod Nuadat de, ocus is uaid no h-ainmnigedh larr an sliucht sin.

hundred men, and eat as much as fifty. This labourer was brought to Dairè Barrach to fortify the Dûn of Aillinn. When they were in the trench digging it, they met a large stone in the trench, which the labourer failed to raise. The youths of the Dun, and Eoghan among them, were upon the encircling mound of the Rath looking at the labourer failing in his effort. The labourer requested the youths to move the stone out of the trench. They all refused but Eoghan alone. Eoghan then went into the trench, and clasped his two arms around the stone; and he raised the stone by himself and placed it upon the southern angle of the Dun; and it remains there from that time hither. Then the Druid [who was present] said to the labourer: Noble is your labourer this day, O Nuadha, said the Druid. And it was from that circumstance that the name Mogh[e] Nuadhat attached to him, and so it was from it he was named, according to this account.

That the following version of the present tract should be highly coloured in point of style is only a matter to be expected, when we know that in the more advanced literary ages of Erinn—from the beginning of

[e] The word *Mogh* means literally a slave, or servant; but in the present case the parties appear to have been neither slaves nor bound servants, but merely free labourers.

the sixth to the thirteenth century,—the precise historical facts found in the more ancient chronicles and traditions were seized upon and recast in a more poetic and romantic style both in verse and prose, (and both exaggerated, but particularly prose), by the professors and poets of our National Schools, as a native literature for their pupils, and for the people at large. The power and flexibility of the Gaedhilg language were eminently fitted for the sportiveness of a luxuriant imagination, which though sometimes carried to pedantic extravagance, was not ill calculated to excite and promote a spirit of bravery and daring in a people whose military ardour was becoming visibly modified under the mild influence of a fervid and engrossing Christianity.

The strict adherence of the translation to the original, required by the Council of the Celtic Society, has left the translator little or no power over its style, and may consequently give the reader an unfavorable idea of the style of the original, as well as of the Editor's ability to translate it. But as one of the objects of the Society in the publication of this tract is to furnish a fair and correct specimen of the Gaedhilg language, for the use of students, it is hoped that the unavoidable ruggedness of the translation in its literal adherence, as far as possible, to the construction of the original, will be found more profitable to the reader, than a smoother but less close rendering would be found pleasing.

The short Account of Eoghan Mór's romantic voyage into Spain, and his espousal of the king of Spain's daughter, which is printed in this volume after the Battle of Magh Lena, is preserved in the Leabhar Buidhe Lecan (Yellow Book of Lecan),—now H. 2. 16,—column 341, in the library of Trinity College, Dublin. The volume was transcribed, or compiled, in the year 1391, by Gilla Isa Mac Firbis, a member of the learned family of the Mac Firbis's of Lecan in the County of Sligo. The compostion of this tract is certainly much older than the date of the Book in which it is preserved, and it will be seen that a more copious history of Eoghan Mór was in existence at the time of its compilation, or rather abstraction. The difference between this version of Eoghan's voyage to and from Spain, and that given in the Battle of Magh Lena, may be well accounted for by the licence of romance and poetry.

That Eoghan Mór wedded a Spanish princess there is every reason to believe, since the fact is mentioned in all our ancient genealogical and historical books; but as to the manner in which the alliance was brought about, we must leave the reader to choose between the two versions of it here presented to him.

The well known presence of Spanish peculiarities in the physiognomy and temperament of the Milesians of the South of Erinn, even down to our own day, may perhaps be traced to this alliance, and the number of Spaniards who in consequence accompanied Eoghan into Erinn, and remained such a length of time in the country.

EUGENE CURRY.

CAT MUJE LÉANA.

CAT MUIGHE LÉANA.

IONTUS clonnne Dairrne, agar clonnne Deirgéine, agar clainne Luighdhoc mic Jca mic Breogain, agar mileadh Muman an ceana: Nion bo riaraic eatorra d'éir cata Cnúcha, oir do badar tri nioga earaontaca orra, eadon, Mog Néid, mac Deirgéine, agar Conaire, mac Moga Lama, agar Maicniadh mac Luighdhoc. Agar dob é céd ádhbar a g-cogaidh agar a g-comfuacadh le céile, eadon, mac muirnioc, miadhach, mór-meanmnach no bui ag Mog Néid, edon, Mog Nuadad, agar Eogan mór ainm oile dó: Agar ar uime a deirtear Mog Nuadad rir, urrad d'urradhaib Muman no oil é, eadon Nuadha dearg mac Dairrne. Agar do claidheadh raith rioghda an Mag Feimin Lair, agar no bui fén, agar Dearghdamra briathair, re h-agaid na h-oibre aga h-oidhúghadh, agar Eogan an a bárrne baoirr, a g-coimideacht a oide ann. Agar do badar nonnbar moga an gach uillinn do'n raith aga claidheadh; agar tarla cloch mór-ádhbal a m-bél na h-oibre na'r fédadar d'andúghadh na d'urcóghail, agar tánagadar lucht na h-oibre uile d'a h-ionnrúidhe, agar nion cuilleadar lion a tóghála do na tréan-fearaib na timcheall. Tárla Eogan, ag airiúghadh an feadhma rin, cuca, agar mar do connairc cách ag tréigion a tóghála, no jadartair fén a dá láimh go h-ainmin uimpe, agar tug fuirmeadh feadhma go rion-airiachtach furre, ionnar gur cuir an a glúin go lár-neartmar i; agar dia

[a] *An Urradh*, i.e. a native landowner or gentleman. Brehon Laws.

[b] *Magh Feimhin* was the ancient name of a plain comprising that por-

THE BATTLE OF MAGH LEANA.

As to the Clann Dairine, and the Clann Deirgthine, and the Clann Luighdheach mac Itha mac Breogain, and the other warriors of Mumha [Munster] also. There was no subordination among them after the battle of Cnucha, for they were ruled by three disunited kings, viz., Mogh Neid, the son of Deirgthine; and Conaire, the son of Mogh Lamha; and Maicniadh, the son of Lughdhaidh. And the first cause of their war and opposition against each other was this, namely: a beloved, estimable, high-spirited son that Mogh Neid had, namely, Mogh Nuadhad—and Eoghan Mór [the great] was another name of his. Andthe reason why he was called Mogh Nuadhad [Nuadha's slave] was this: It was an Urradh,[a] of the Urradh's of Mumha, that fostered him, viz., Nuadha Dearg, the son of Dairine. And he (Nuadha) raised a kingly Rath on Magh Feimhin,[b] and he himself, and Dearg-damhsa the Druid, were at [in the presence of] the work directing it; and Eoghan, following his childish play, was there along with his fosterfather. And there were nine slaves at each angle of the Rath raising it. And they met a very large stone in the cutting of the work, which they were not able to raise or take up. And all the workmen came to it, but a sufficient number of the strong men to raise it could not fit around it. Eoghan on perceiving their labor came to them; and, when he saw them abandon their efforts to raise the stone, he closed his two arms roughly around it, and bending a truly powerful effort upon it, he, with main strength, placed it upon his knee, and from

tion of the present County of Tipperary which belongs to the diocese of Lismór. See *Leabhar na g-Ceart*, p. 19, note b.

glúin ar a gualainn, gur fágaibh ar mún imdolach na h-oibne í. Ar uaral ar mo úd ag Nuada ar cáċ. Biaidh ar t-ainm fin ain go brát, ar Deargdamhra Draoi, eadon, Mhoġ Nuadad; ionnar go riabadar dá ainm aco ain, eadon, Eoġan mór agus Mhoġ Nuadad. Agar do bí 'na ádbar rígh gan fhearabha, agá mórad ag maiġib Mhumhan, nó go d-tainic aimsir Chúċa. Go b-facaidh a mhathair, eadon, Sída ingean Flainn mic Fiachrach, rígh Iarthair Mhumhan, airlingh, eadon fearr m-ba fionna, ó-dearga d'faicsin 'san oidhe dí, go lionn-bolgaibh lachtmhara um a g-caiscreaibh, ionnar go fánfadaoir meic mídh-aoiri ar na linntibh leamhlacta do fágbadaoir na h-óg-ba fin a n-íriubh agar a n-eitrighibh na talmhan. Agar ab connairc lar sin, fearr m-ba dúbha, duaibhrioċa, dath-ġnáthna ina n-deágaibh sin, agar ruithg éinnirighe ina d-tuluibh, agar adharcaibh iarnaidhe orra; agar do comhruicsiod risin na céd buaibh, gur leagrad agar gur lán-mharbad uile iad. Ro innis Sída a h-airlingh don áindrígh ar n-éirge dó, agar do gab faitċios an rígh roimpe, agar do-beart an rídhan an laoidh:—

Airlingh do connarcas aréir,
a Mhoġ Néid an ċnoca caoimh;
fearr m-ba fionna, fád gan feall,
d'far a n-áird-meadón Emeann.

Aillighean leam iad do céin,
man dath sheacta fón faon-fleibh,
go norgaibh gloinidhe de,
ir go n-adharcaibh iarnaidhe.

Géim gach bó díob, toluibh tlacht,
comh m-binn re téadaibh meann-ċnot;
do lionrad Eirne gan anad,
do lacht ir do lionn-tarad.

[a] *Iar Mhumha,*' i.e., West Munster. This ancient division of Munster extended in length from Loch Lein, (Killarney Lake,) at the western boun-

his knee to his shoulder, and left it on the outer mound of the work. "This is a noble slave that Nuadha has," said they. "That name shall be upon him for ever," said Deargdamhsa the Druid, that is, Mogh Nuadhad; so that they had two names for him, namely, Eoghan Mor and Mogh Nuadhad. And he had been magnified by the nobles of Mumha as the undisputed future king, until the time of the battle of Cnucha had come. And his mother, Sioda, the daughter of Flann,[d] son of Fiachra, the king of Iar Mhumha,[c] saw a vision, namely, She saw in the night seven white cows with red ears, with milkful liquor-bags at their haunches, so that month-old boys might float upon the pools of new milk which these young cows left in the hollows and in the furrows of the earth. And she saw after that seven black, distressed, discolored cows following the others, with fiery eyes in their foreheads, and iron horns upon them; and they fought with the first cows and prostrated and killed them all. Sioda told her dream to the king on his rising, and the king was seized with dread of it, and the queen spoke this lay:—

A dream which I saw last night,
O Mogh Neid of the beautiful form;
Seven white cows—a fact, without deception,—
Sprung up in the very centre of Eire.

Beautiful to me appeared they from afar,
Like the color of snow upon a noble mountain;
With eyes of crystal besides,
And with horns of iron.

The lowing of each beautifully clad cow of them,
As sweet as the strings of angular harps;
They filled Eire without delay,
With milk and with liquor-produce.

dary of Luachair Dheadhaidh, westward to the sea; and in breadth from Gleann O'Ruachtaidh or Kenmare, northwards to the River Shannon. See Keating on the sub-division of Munster.

[d] This Flann is set down as king of Ur-Mhumha, (or Ormond,) in another place in this tract.

Ad-connairc feacht m-ba oile,
búba, borcca, beathaige,
a n-diaig na m-bó b-fíonn a b-fad
dá flaithe go nof leathfad.

Géim gach bó buibe díob,
do dúirgfead maith ar a m-bí,
go norguib tennteige de,
ir go n-adbarcaib laithaide.

Arí rin m'airlingi a fir,
a Muig Néid an chotha gil,
gíd olc, gíd maith tig duinn de,
arí rin an airlingi.

A h-áithle na laoid rin tugad Deargdamra, eadon, dhaoi Muiga Néid, cuca do bheith bheithe na h-airlingi, agar do h-innfead dó gan fuilfeach í, agar adúbairt an dhaoi: Tucfaid ann, an fé, feacht m-bliadna blathmara buan-torthacha, go n-iomad torthaid iotha, agar áird-mheara, bleachta, agar mathorthaid, go nach d-tiobhaid aon neach ceannar dá céile ionnta. Agar tiocfaid feacht m-bliadna dona, daidbhe, díchumangi na diaig rin, go nach d-tiobhaid an t-athair mín don mhac, nó an mháthair don inghin, nó an cana dá céile ionnta. Ar annrin do cumad agar do ceartaigead comhairle chaoin chairdeamhail ag Muig Néid, man fuair fíor na fáirdine rin. Agar aré ní do h-ordúigead aige, airig agar áird-leardair agar tighe tolla, tailce talmhan, agar teaghdairi threabar-daingne, do chomdlúthúgad an cheann na céd aimrithe do thairthingir Deargdamra dhaoi dóib, ionnar gur líonrad do biad agar do buan-torad uile iad; óir ní gabad Muig Néid ní oile iona chíor ríog acht biad uile, nó go n-deachadar na feacht m-bliadna iothmara ar. Agar thangadar na feacht n-dhoichbliadna iarrin, eadon, daidbhe, agar teirce bíd 'ran chéd bliadain díob; cunnad agar ceannaigeacht 'ran bliadain thanairde. Acht aon ní, cheana, do luid throm-gonta mór orra annrein uile,

I saw seven other cows,
Black, dark, smokey;
After the white cows, afar,
Goring them 'till they laid them prostrate.

The bellowing of every black cow of them
Would awake the dead from out their death;
With fiery eyes besides,
And with horns of iron.

This is my vision, O spouse,
O Mogh Neid of the fair form;
Whether evil, whether good, comes to us of it,
This is the vision.

After that lay Deargdamhsa, that is, Mogh Neid's Druid, was summoned before them to give the interpretation of the vision; and it was told to him without delay, and the Druid said—"There will come," said he, "seven blossomful, rich, fruitful years, with abundance of produce of corn and fine fruits, milk and sea produce, so that no one will acknowledge the superiority of another in these years. And then will come seven miserable, poor, powerless years after them, when the father will not give a bit to the son, nor the mother to the daughter, nor the one friend to the other in them." Then a kind and friendly counsel was held by Mogh Neid when he had received the interpretation of that vision. And what he decided upon was, to have chests and great vessels, and strong cellars excavated underground, and secure firm houses built and jointed against the first period which Deargdamhsa the Druid prophesied for them; and they filled them with food and imperishable produce. For Mogh Neid accepted not anything in payment of his kingly rents, but food all, until the seven fruitful years had passed. And the seven bad years came then, viz., poverty and scarcity of food in the first year of them; bargaining and purchasing in the second year. But one thing now, a great and heavy famine, alighted upon them all then, so that lands and houses, territories and tribes among them were

gur foluighfead cfoirtea, agus threabha; lada, agus aicmeadha aca.' Agus gé ba teann an teidhm fin ann gach cfir a n-Girinn, no bud mó 'ran Mhuighin é. Agus tangadar maithe dá cóigíd Mhuighan uile mun am fin a n-aoin ionad, eadon, Clanna Deághaidh, agus Clanna Dairrine, agus Clanna Deirgéine; agus do bádar uile ag éagcaoine na h-ard-ghorta fin a b'fiadhnuisi Mhogha Néid. Agus ní raibe Conaire mac Mhogha Láimha, nó Maicnidh mac Luighdhoch ar an ladhair fin. Agus adúbairt Mhog Néid ré maithib Mhuighan go m-béaradh ó'n aimsir fin iad do chionn na g-comhadh d'iarraidh orra d'fághail uatha. Agus do faomhad go léir na labairtha fin, óir do bádar mórán díob a n-éigion. Agus tugadar cuir agus fiâna do Mhog Néid, go neimhchealgach, um gach ní dá n-iarraidh orra do chomhall. Agus tángadar leat an leat an na cuir agus an na fiânaibh fin ó'a chéile. Sloinn na comhta ar áil leat d'fághail uainn, an na maithe. Ar iadsa iad, an Mhog Néid, eadon, Conaire mac Mhogha Láimha, agus Maicnidh mac Luighdhoch d'ionnarbadh a Mhuighin amach, agus an ríghe do thabairt dom mhac-sa, eadon, d'Eogan mór. Do déantar fin againne an iadsan. Acht atá ní cheana, do caitheadh an maitheas fin Mhogha Néid ré maithib Mhuighan nó go d-tainic fo-aimsir ann. Agus do dícuimhniodh Conaire agus Maicnidh a Mhuighin amach, agus ránghadar go h-ailm a raibe Conn céd-chathach, go Teamhraigh. Rígh Mhog Nuadad ag maithib Mhuighan ann feinn ó'a aimdheóin féin, óir adúbairt nach biadh ainm rígh air, ré linn a athar d'áirithe. Agus tug an t-athair a beannacht dó, fir an ríghe, agus tugadar fir Mhuighan uile fluagh beannacht dó, agus do bádar go rathmhar fiadhnaisi aga freagra. Agus do eirigh meanma mór a g-clainn Deirgéine don dáil fin; agus do gab Dearghdamhra bruach ag admholadh Eogain go mór, agus ag comhaoidhiomh a uairlin agus a ard-rátha, agus do rinne an laoidh :—

Eogan mór, fa mór a rath,
com-ard re Conn céd chathach;

emptied.* And though this distress was strong in every district in Eire, it was greater in Mumha. And the nobles of the two provinces of Mumha came at this time to one place, viz., the Clann Deadhaidh, and the Clann Dairine, and the Clann Deirgthine, and they were all bemoaning this dreadful famine in the presence of Mogh Neid. But Conaire, the son of Mogh Lamha, and Maicniadh, the son of Luighdheach were not present there. And Mogh Neid said to the nobles of Mumha that he would save them from that season in return for the gifts which he would ask from them. And they all consented to these words, for many of them were in distress. And they gave engagements and securities to Mogh Neid, guilelessly, for the fulfilment of every thing that he would ask of them. And they agreed, at both sides, upon giving these engagements and securities to each other. "Name the gifts that you desire to obtain from us," said the nobles. "These are they," said Mogh Neid, viz., "that you banish Conaire the son of Mogh Lamha, and Maicniadh the son of Lughaidh, out of Mumha; and that you give the sovereignty to my son, that is, to Eoghan Mor." "That shall be done by us," said they. But one thing is certain now, that the wealth of Mogh Neid was spent by the nobles of Mumha until the better times arrived; and Conaire and Maicniadh were banished out of Mumha, and they went to where Conn of the hundred battles was, to Teamhair [Tara]. Mogh Nuadhad was then proclaimed king by the nobles of Mumha against his own will, for he said that he would not have the style of king, in his father's lifetime at least. And the father gave him his blessing along with the sovereignty; and the men of Mumha all gave him a host of blessings, and they continued prosperously and obediently to respond to him. And the spirits of the Clann Deirgthine were much elevated by this occurrence. And Deargdamhsa the Druid began to praise Eoghan greatly, and to boast of his nobility and his high qualities, and made this poem:—

Eoghan Mor, great his qualities,
As noble as Conn of the hundred battles;

* *Were emptied*, i.e. made waste and desolate.

an diar fin fá caoin a g-clú,
nann-rad Eirne eatorrú.

Do déanfgnuid Eogan do Conn,
ar ba coin-ard a g-comlonn,
ba lia biad Eogain, eactrad,
ne reólad ar fid-fleadtaib.

Inghion Floinn, bean Mhogha Néid,
do connairc airlinn gan bréig,
feacht m-ba fionna, buan a m-blad,
d'faicfin a meadón Muman.

Arí taidbfi tádbar di,
ir an oidhe na h-airlinge,
go m-blighfide ó na buaib,
fáid fear Eirneann a n-aon uair.

Arí breid fuig an driaoi di,
do mnaoi úirr na h-airlinge,
feacht m-bliadna fona fúig n-glé
agar feacht m-bliadna dona daidbré.

Lionar leé leartha lána,
go b-fidirib forlána,
go nách beidfir gan cuid cóir,
'ran droch-bliadain díomóir.

Ro doirt orra an gorta gruinn,
ba maid d'Eogan an oirchill,
go n-idir cách a céile,
feachnóin Eirneann aighéile.

O'd connairc cách, gé'r cian gar,
biad ir lionn 'gun laoch Eogan,
daoraid ladhéin, feirrde a mod,
d'Eogan ar a n-anacol.

These two men of fair renown
Divided Eire between them.[f]

Eoghan excelled Conn,
For though they were equal in valor,
Eoghan's, the traveller's, food was more abundantly
Distributed to the peaceful tribes.

Flann's daughter, the wife of Mogh Neid,
Saw a vision, without falsehood;
Seven white cows, perpetual shall be their fame,
She saw in the middle of Mumha.

This was the vision which appeared to her
In the night of the dream:
That there would be milked from the cows
Enough for [all] the men of Eire at one time.

The interpretation which the Druid put on it,
For the generous woman of the vision, was,
"*That there would come* seven years of prosperity and bright happiness,
And seven years of misery and poverty."

They then filled brimful vessels,
With their apertures closely filled up;
That they should not be without competent food,
In the years of dreadful evils.

The crushing famine poured upon them,
Happy for Eoghan were his conserved stores,
When people did eat each other,
Throughout all horrified Eire.

When all the people saw, both far and near,
Food and ale with the champion Eoghan;
They bound themselves, (it bettered their condition,)
Unto Eoghan, for their preservation.

[f] *Divided Eire between them.* This must have been spoken prophetically, as the circumstance did not occur for many years after.

De ata an fean-focal fearg,
ad-cualadar fir Breamn;
'ar aitioc cac gan deolad
go d-ti an brat, ag borb Eogan. Eogan.

Jomdura Chonaire mic Mhoga lama, agar Mhaicniad mic Lugdoc, do badar fein agar maite a muinntire a b-farrad Chuinn a d-Teamrach, agar tug Conn coinnmead crioc n-Breag agar Mide d'a muintir. Ari rin uair agar aimsir do h-ionnarbad Jomchaid allum deang, mac Briain mic Fionnchada, a h-Ulltaib, agar tainic fidein go Teamrach, agar fuair failte canadnac o Chonn; agar do coinnmead a muinntir ari cuaiaib Teabta. Agar do coisrigead tri tigte anda, ollegda, do na h-ogaib ionnarbtaca rin aca, agar tugadar a g-comh-luide d'a cele um fit agar um canadrad do comhall do Chonn a n-agaid Mhoga Nelt. Tarla tri h-ingeana aille, aontuma ag Conn 'nun am rin, eadon, Maoin, Sadb, agar Sarait a n-ainmanna, agar tugadar na tri riogha ionnarbtaca rin, fearc agar fion-gnad doib. Tomair Conaire rinn a muirg a n-deilb Sharaide fuil-guinne. Gnadaidir Maicniad Sadb fogradach. Agar carair Jomcaid allum-deang Maoin macanta. Agar do rinne na riogha rin tatalge fuirge da noctuin na riogh-ban rin. Adubairt Sadb le Maicniad go b-faoidead leir do deoin [no d' aindeoin] a h-atar, agar go n-geabad leanamnacht agar lan-fuirge uada. Adubairt Maoin agar Sarait nac gcabdaoir fuirge on diar rin oile act do cead a n-atar. Ro h-innread do Chonn na cominnaite rin, agar tugardar Sarait a g-ceadoir do Chonaire, agar Maoin do Jomchaid allum-deang, agar do eimgid Sadb agar Maicniad fein, le med a meanman, go noctain inne d'a n-ionnruige. O'd cualaig Mog Nelt an onoir mor, agar an muinn adbal fuaradar na h-aitrioga ionnarbtaca rin a b-focair Chuinn a d-Teamrach, tug da breitir nac g-creidfead do Chonn, agur, da d-tiorad de, go n-dionsnad aite-riog no

[s] *Breagh, or Magh Breagha*, the ancient name of a plain in the east of Meath. The ancient mounds and monuments of the lower Boyne were in this plain. See *Leabhar na g-Ceart*, (Celtic Society, 1847.) p. 11, note z.

From that arose the true old saying,
Which was heard by all the men of Eire:
"Every one is a tributary without grace,
'Till the world's end, unto fierce Eoghan."

As regards Conaire the son of Mogh Lamha, and Maicniadh the son of Luighdheach, they themselves, and the nobles of their adherents, continued to sojourn with Conn at Teamhair; and Conn gave the free quarterage of the territory of Breagh[g] and of Midhe [Meath] to their people. This was the time and period at which Imchaidh of the Red Arms, son of Brian, son of Finnchadh was banished out of Uladh [Ulster]. And he came to Teamhair and received a gracious welcome from Conn, and his people were quartered upon the territories of Teabhtha.[h] And three noble houses were prepared for these three exiled warriors, and they pledged their mutual vows to each other to maintain peace and amity with Conn against Mogh Neid. Conn happened to have three beautiful unbetrothed daughters at this time, viz., Maoin, Sadhbh and Saraid were their names, and these three banished princes conceived affection and lasting love for them. Conaire bent the points of his eyes on the face of the blue-eyed Saraid; Maicniadh loved the lovely Sadhbh; and Iomchadh of the Red Arms was enamoured of the innocent Maoin. And these princes paid frequent visits of courtship to those royal ladies. Sadhbh said to Maicniadh that she would espouse him with (or without) the consent of her father, and accept favoriteship and full courtship from him. Maoin and Saraid said that they would not accept courtship from the other two without the consent of their father. Conn was informed of these conversations, and he immediately gave Saraid to Conaire, and Maoin to Iomchadh of the Red Arms. But Sadhbh and Maicniadh, in the pride of their spirit, refused to be espoused until a competent fortune should reach them. When Mogh Neid heard of the great honor and the large happiness which the deposed banished princes received from Conn at Teamhair, he gave his word that he would not submit to Conn,[i] and that if he

[h] *Teabhtha*, called Teffia by modern writers, the ancient name of a territory in Westmeath. See *Leabhar na g-Ceart*, p. 11, note x.

[i] *That he would not submit to Conn*, i.e. that he would not acknowledge him as supreme monarch of all Eire.

ionnarbhach de,' tré dol a g-cairdeas a nathair. O'd chualaigh Conn fin do chur teachta ar cenn Mhogha Néid d'a tabairt d'a choigh nó d'fógra catha air. Adúbairt Mogh Néid go racad go h-úrnal a n-dáil catha. Cíod tra, acht do tionólad ag Mogh Néid maithe dá cóigíd Muman go na mór-fluagaibh, do fhearadal catha do Chonn. Do chuir Conn, imorro, fiar [go Connachtaibh go Conall Cruachna go a oide, agas] go Goll mac Mórna go na Fhiannaibh, agas do chuir fiar go dá rígh Ulad, eadon go Carral mac Dhiúin, agas go h-Eochaidh Cobha, agas do chuir daoine go Crimhthann Cúl-buidhe, agas go laochraidh Laigean, agas do tionóil fén fir Teabtha agas Tuatha Teamhrach. Agas tainic Conall agas cuthaidhe na Cruachna, agas Goll mac Mórna go na fiannaibh, agas Crimhthann Cúl-buidhe agas mhaithe Laigean leis; agas ní thangadar Ulltaigh ann ar olcas leo Iomchaidh aithri-dearg do chongbháil do Chonn. Ar annsin tainic Conn go na cómhthionól go fean Mhagh Léana Mic Datho, d'ionnarbad Mhogha Néid a

[j] *Fianna*, genitive Feinne. This was the name given to the regular standing armies of the ancient monarchs and provincial kings of Eire. Fionn MacCumhail was the most distinguished commander of these troops of which our old records make mention, and next to him was Goll MacMorna.

[k] *Breasal the son of Briun.* This Breasal was of the *Dal Fiatach* race of Ulidia. He was the son of Brian, son of Fionnchaidh, son of Ogaman, son of Fiatach Finn, *a quo* Dal Fiatach. They were of the Eremonean line, and kings of Dal-Fiatach, and are represented in the present time by the O'Duinnsleibhe, or Donlevy family, who descend from Breasal's brother Iomchaidh, who is mentioned at page 13.

[l] *Eochaidh Cobha.* So called from his having been fostered in Magh Cobha, in the now County of Down. He was of the Rudrician race, descending from the celebrated champion Conall Cearnach. He was king of Dal-Araidhe, and is represented now by the family of Mac Aenghusa, or Magenis, &c. See *Miscellany* of the Celtic Society, p. 165, note [h].

[m] *Crimhthann of the yellow hair*, i.e. the king of Leinster. See preface p. iv.

[n] *Magh Lena Mic Datho*, i.e., Lena mac Datho's Plain. The following account of the origin of this name is taken from the ancient Topographical tract called Dinnsenchus, as preserved in the book of Leacan in the Royal Irish Academy:—

Mag Léna canar na h-ainmnigead. Ni hannsam. Léna mac Mesroda ar é na nalt mucc Mic Datho, for fuair a ndairi bainb a noitcen bladma. For

could he would make him a deposed king and an exile for having entered into friendship with his enemies. When Conn heard this he sent a courier for Mogh Neid to bring him to his court, or to challenge him to battle. Mogh Neid said that he would readily go to a meeting of battle. Even so it was now, Mogh Neid assembled the nobles of the two provinces of Mumha with their great hosts to give battle to Conn. Conn, then, sent into Connacht to Conall of Cruachain, his tutor, and to Goll the son of Morna, with his Fianns;[j] and he sent to the two kings of Uladh, viz, to Casal [Breasal][k] son of Briun, and to Eochaidh Cobha;[l] and he sent messengers to Crimhthann of the yellow hair,[m] and the warriors of Laighean [Leinster]; and he assembled himself the men of Teabhtha, and the tribes of Teamhair [Tara]. And Conall and the champions of Cruachain, and Goll the son of Morna, with his Fianns, and Crimhthann of the yellow hair, accompanied by the nobles of Laighin [Leinster] came. But the Ulltachs [Ulstermen] did not come because they thought ill of Conn having entertained Iomchadh of the Red Arms. Then Conn marched with his assembled forces to the old Magh Leana Mic Datho [Plain of Leana the son of Datho][n] with the intention of driving Mogh Neid out of

forbaillt leis co cenn .uii. n-bliadan co mbadar nai nonblaigi da forinaib failli for a fruib. Lodar Ulaid acus Fir Olnegmacht do feis Mic Dathó. Do decus o macain chuigi a o mnai Mic Dathó do chuingi na muici do cobairt a emnigi; ar badar cuic coicid Erenn amuin fein, acus tarngaid caeca toisc tosgaid dia heis. acus ni na gab uaid. Searca Gainnaċ a n-guilt feoil ag a blaċaib, ceaċraċaib dam dia cumscaċaib acus eri cri nonmailt ina tairi, conar na meilt Conall Ceatnaċ céin bar aca comnaiomb. Meisgéaibna acus Mesroda da mac Mic Dathó. Le Mesroda no nalt an muc. Da cuaid iarum Lêna mac Mesroda lé a muic, for dub-clair [oibci, gar] re na h-blaċaib uaib. Contuil a fail a n-bi, con tuaiscaid an muc an clair tairsi can airmiugaib dó, cona múċ, co naclaibrim dono, ag ruibe conaoċt gnaimne a claidim [in muic] com bo marb. Acus beachaid Follscaid, mucaibe Mic Dathó, co nuig an mucc frisin fein. Con la feis Lena ann. Unde Magh Lena dicitur.

"Magh Leana, why so named? It is not difficult for me to tell. Leana was the son of Mesroda who reared Mac Datho's pig, which he found in Daire Bainbh, (the slips grove) in the eastern parts of Bladhma (Sliabh Bloom). It grew with him till the end of seven years, until there were nine inches of accumulated fat upon her snout. The Ulaidh (Ultonians) and the men of Olnegmacht (the Connacians) went to Mac Datho's feast. Messengers went from his mother to him, (Mesroda) i.e. from Datho's wife asking to get the pig, to help to preserve her honor, (for

Muinain amach. Agus thangadar dá chóigeadh Muinan go Magh Trurgain a g-crích [Ui] Mhuinan, 'na n-aghaidh; agus mar fuaradar fséala a céile, do eirgeadar teaghlach rígh Eireann um Aral mhor mac an Fhéinneadha, agus thangadar rómpa d'iarraidh beatha an teaghlaich Mhoga Néid; agus thangadar maithe Muinan [agus thangadar teaghlach Mhoga Néid] um Dheaghaidh n-dsomrach na n-aghaidh mar an g-céadna, agus thárla d'a céile iat a g-Cruinn-Mhagh a b-Fearaibh Ceall. Agus do comraicriodh na teaghlaigh rin go talcuir né noile. Acht aon ní ceana, do cinnriodh teaghlach Chuinn an teaghlach Mhoga Néid 'ran iomairg rin, óir do cuir Deaghaidh dsomrach rú, agus do commaoidhriodh a g-corgan; agus do iompódh Aral mór noime a b-frithrinn na Conaire cédna, do commaoidhiom an ghnoma rin leir an nioghaidh; agus buidh maith le Conn an cuingleo do mheabhrain an Mhuinneachaidh, agus adúbairt Aral mac an Fhéinneadha an t-aithorg ro ríor:—

Dunran an g-cuairt coragain cain,
do guin Dheaghaidh deirg dsomraigh,
do leagadh linn 'ra leirg léin,
trioca cairptheach da g-caithréim.

Do gonadh, no gonrum neach,
do cuirriom ar ríoghaidh fó feach,
no cinn teaghlach [tighe] Chuinn,
an mhacnaidh Mhuighe Tualuing.

hospitality) for the five provinces of Eire had come to the feast; and she offered him fifty choice hogs in lieu of her, and he did not accept her offer. There were sixty strippers (milch cows the second year after calving, and whose milk is believed to be the best) in enclosed pasture feeding her. It required sixty oxen to remove her, and her belly alone was the burden of nine men, and which Conall Cearnach eat whilst he was distributing her. Mesgeadhra and Mesroda were the two sons of Mac Datho. It was by Mesroda the pig was reared. Leana, the son of Mesroda, now went to (or upon) the Black Trench, one night shortly previous to her being conveyed to his grandfather. He fell asleep where he was, and the pig rooted the trench over him, without his feeling it, till he was smothered. He started, however, turning against her *(before he was quite dead,)* and the point of his sword came into contact with the pig and killed her. And Follscadha, Mac Datho's swine-herd, went and carried the pig to the feast. And he raised the grave of

Mumha. And the two provinces of Mumha marched to Magh Trusgar,[o] in [Ur] Mumha [Ormond] against them. On hearing of each other, the household troops of the king of Erinn arose, led by Asal[p] the Great, son of the champion, and went forward to seek a battle with the household troops of Mogh Neid. The nobles of Mumha, and the household troops of Mogh Neid, led by Deaghadh the proud, came also against them; and they met each other in Magh Cruinn[q] in Fearaibh Ceall. These household troops stoutly fought each other; but one thing is certain, Conn's household prevailed over Mogh Neid's household troops in that conflict, and Deaghadh the proud fell by them; and they exulted in their victory; and Asal the Great turned back in the same path to boast of that deed to the king. Conn was pleased with that skirmish being gained over the men of Mumha; and Asal, the son of the Champion, pronounced the following words:—

Our noble victorious march was the cause of woe,
To the proud Red Deaghadh.
Thirty charioteers of their battle array,
Were laid low by us on the clear slope.

We were wounded—we wounded them,
We dealt slaughter to their hosts on all sides;
Conn's household prevailed,
Over the young men of the plain of Tualaing.

Leana there. Unde Magh Leana dicitur."

Magh Leana, now Kilbride, a parish comprising the town of Tullamore, in the King's County. See Annals of the Four Masters, p. 564, note.

[o] *Magh Trusgair*, i.e. the Fungous Plain.

[p] *Asal* was the son of Dordomblais the marauding champion. *Slighe Asail*, the road which bore his name, leading to Tara, was discovered by him on the night of the birth of Conn of the Hundred Battles. See Petrie's *Antiquities of Tara*. His son Feargus was king of Midhe contemporaneously with Cormac, the monarch, grandson of Conn. H. 2, 16; col. 889, MSS. T.C.D.

[q] *Magh Cruinn*, i.e. the Round Plain. *Feraibh Ceall*, now the Barony of Fercal, in the King's County.

Do cuir-fiom tres go calma,
fir an macraidh mon calma,
'r an g-Cruinn-Mhag fuaire marbhtha,
do cuadhmuinne cuaird corgair. Dubhan.

Ar annsin do fiacht Conn go na comhdhonol catha d'ionnsaighidh Fear Mumhan, agus fainic go Mag Slúil a g-crích tuaisgeirt Eile, fir a n-abaidean Mag Tualaing an tanso; agus do cuireadar teachta uatha d'fógra catha ar fearaibh Mumhan 'san maidin ar na mharach. Ro eirigh Mogh Nuadhat go lúthgharbeach fir na labaidhibh sin, do thabairt catha do Chonn, agus da d-tísorad de fein iomfuirmioch ón iongail, noca léigfeadh a athair nách maithe Mumhan dó é, nó go d-tugadh cath do Chonn. Agus do bí Dearghdamhra bhaoi ag toirmeasg an tachair sin fon na trén-fearaibh, agus ag míthairbhe go mór dóibh, agus ba mhadh do thóic a d-teasarg no gur cóimhighriot cath fíochda fuileach a n-uiscomhair Chuinn. Jonnsuighear Conn cuca go Mag Slúil, go d-tainic a g-ceann a céile go cóimhdíochma iadh. Gur fearadh cath-iongail chalma choimheartmhar sir na curadhaibh, gur foirdheirgadh fir, gur leónadh laoich, agus gur mionuighead mórghéit, agus gur clorubhadh catmhileadha don chuingleó sin. Acht atá sí, ceanna, tainic Goll mac Móirna agus Mogh Néid mac Deirgteirne do cum a céile 'san cath sin, agus do ronsad cath fearsnda, fhaoch-aighmhéil, gur bo bhirde beathach bhuach-réabtha airm agus áirm-ghéit na n-airmeadh sin. Agus do b'é crích a g-comhnaic gur chuir Mogh Néid mac Deirgteirne do beimionnuibh marbhtacha mic Móirna 'san maighin sin. Agus do chomhruigh Mogh Nuadhat a muinntir d'éis marbhtha Mhogha Néid, óir ní ar chlar nó ar time do chuaidh aige a athair do mharbhadh, acht ar mhéid meanmain agus ar chruas chaoidhe, agus tug fsiath an longa do Mhaithibh Mumhan. Ód connuirc rigi Chonnacht, eadon Conall

[1] *Magh Cruinn.* See note [9] *supra.*

We fought the battle bravely,
Against great and gallant youths;
In the pleasant Round Plain,[r] in that way,
Where we went on a victorious march.

Then Conn marched with his battle assemblage against the men of Mumhain, and reached Magh Siuil (the plain of Siuil) in the northern territory of Eile,[s] which is now called Magh Tualaing; and they sent heralds forward with a challenge of battle to the men of Mumha on the morning of the morrow. Mogh Nuadhad gladly arose at these words to give battle to Conn; and though he were himself willing to refrain from the conflict, his father and the nobles of Mumha would not permit him until he gave battle to Conn. Deargdamhsa the Druid dissuaded the brave men from that battle, and prognosticated great evils to them of it; but it was as warning the dead to warn them, until they drew up in a furious bloody phalanx opposite Conn. Conn advanced to them to Magh Siuil, until they came into ardent contact with each other. A powerful gallant battle-contest was fought by the champions, until men were reddened, warriors maimed, great shields shattered; and brave combatants mutilated from that encounter. But one thing is certain—Goll the son of Morna, and Mogh Neid the son of Deirgthine, happened to encounter each other in that battle, and they made a manly, dreadfully-furious combat; the arms and noble shields of these high chiefs were broken, gapped and border-shattered; and the end of their conflict was, that Mogh Neid the son of Deirgthine fell by the mortal blows of Morna's son in that place. Mogh Nuadhad collected his people after the killing of Mogh Neidh—for it was not weakness or timidity the killing of his father brought upon him, but greatness of spirit, and hardness of heart; and he raised his shield in the rear of the nobles of Mumha; on perceiving

[s] *Eile.*—Ely O'Carroll, now the baronies of Clonlisk and Ballybrit in the King's County. See *Leabar na g-Ceart*, p. 8, note [l].

Cruachna sin, tainic na cromruathar curad tres an cath go h-Eogan, iompoidir riogh oirtheir Muman, eadon Flann mac Flachrach rir, agus congbuir an g-craoibhigh re Conall go d-tugartain alad anbail ain. Anair Conall a g-corain chro an alaid sin, agus imtighear Mog Nuadad go h-arrachtach annsin, agus do chuaid Conaire mac Moga lama agus Maicniad mac Luigdioc a leanmuin an madma agus na laochruide, agus rugrad a n-deirgeirt Eile an Eogan, agus do cuirriod gleim anbail ain ann, agus do gonad Eogan fein 'san cumarg sin, agus rugrad a muinntir ar é an neart a n-eangnama.

Jomchura Eogain, rainic roime don reim sin go Glair Fionnfuara a b-Feimin-maig, agus do chuir fé Deargdamhra driaol go Mag Sluil an g-cula go Conn d'iarraid cainde re comhairle ain, agus man rainic an driaol go longphort Chuinn, do jairr an Chonn a leigion dó feart do claoidead do Mhog Neid; agus fuairfé an cead sin ó Chonn, agus do chuaid ór cionn chuirr Mhoga Neid, agus do gab ag tuirrt uime fá'n h-imreab d'éadtualaing ain, agus a dubairt gun bo tualaing catha Chonn an maighib Muman an in mag sin. Gonad aine sin do lean Mag Tualaing de, agus do rinne Deargdamhra driaol feart fairring fódbuig do Mhog Neid, annsin, agus do h-adnaicead ann é cona ainm agus cona earrad, agus cona éidead, agus do can an driaol an laoid agus ni b'fuarar í.

Feart Mhoga Neid an Mhag Tualaing,
gona ruibne re na gualaind,
gona luing fa luat a n-goil,
gona catbarr gona cloidim.

[t] *Cruachain.* The royal residence of the ancient kings of Connacht, situated near Carrick-on-Shannon, in the County Roscommon.

[u] *Litter of death.* That is, that he fell down as dead, and to be trampled on as a litter by the combatants in passing over him.

[v] *Eile.* This was probably in Eile ui Fhoghartaigh (Eliogarty) in the county of Tipperary.

[w] *Glais Fionnfhuara*, i.e, the cooling stream.

which, Conall of Cruachann,[t] king of Connacht, came in his crouched rush of a champion through the battle to Eoghan; and Flann the son of Fiachra, king of East Mumha, turned upon him; and couched his spear against Conall, whom he wounded dreadfully. Conall remained in the litter of death[u] of that wound; and Mogh Nuadhad bravely pushed forward there; and Conall the son of Mogh Lamha, and Maicniadh the son of Lughaidh, went to follow up that defeat of the warriors; and they overtook Eoghan in the south of Eile,[v] and put him into a fearful danger there. Eoghan himself was wounded in that conflict; but his people carried him off out of it by their valour.

As regards Eoghan, he pressed forward in that career till he reached Glaisi Fionnfhuare[w] in the plain of Feimhin; and then sent Deargdamhsa the Druid back to the Magh Siuil to Conn to request time for counsel from him; the Druid on reaching Conn's camp, begged of Conn to allow him to raise a grave for Mogh Neid; having received permission from Conn, he went over the body of Mogh Neid, and began to bewail the insupportable force that had been exerted against him; and said that Conn's battalions were *Tualaing* or mighty over the nobles of Mumha upon that plain, and it is from that word that the name *Magh Tualaing* or the plain of might has attached to it. Deargdamhsa the Druid made a capacious grave of sods for Mogh Neid there; and he was buried in it with his arms and with his clothes, and with his armour; and the Druid chaunted the poem [and I have not found it.[x]]

Mogh Neid lies in a grave upon Magh Tualaing,
With his spears resting by his shoulder,
With his club [once] so active in action,
With his helmet, with his sword.

x *And I have not found it.* This was a memorandum by the scribe, but the poem is inserted here from the Manuscript Collection of the Royal Irish Academy, No. 220.

Noc an ar air no fris an fear,
ceann bunaḋ Gaoidheal gle glan,
act ag cornaiḋ n-iat ba dual dó,
aitġin do Eochaiḋ Muiḋo.

Mar do badar 'r an iomġuin,
taob re taob ir an iorġuil,
maith an t-urċar tarla ó Flann,
go m-bí comḋrom tre Chonall.

Do chuaiḋ Moġ Néid 'ran cat cain,
do cornaiḋ anma Eóġain,
fada a ġúba re raoi fearc,
daiḋna risoġ na rig-feart. Feart.

Iar rin do iarr an t-éigear cairde trí lá agar teora n-oíḋce d'Eóġan re cinneaḋ comairle, agar tug Conn rin dó. Rainic an druaoi d'agallaim Eóġain annsin. Ar annsin do choṁóil Eóġan maithe Muiṁan agar nuġ leir go Gleann Lára a Luachair Dheaġaiḋ na deiġ-fir rin; agar do ġluair Conn gona catuiḃ go Gleann Lára ina leaṁnuin; agar do chuirtiġriod fearann Chonaire ag Magh Léana agar do chreacrat d'uiṁón é ó Shligiḃ Dála go h-Oilén Eile, agar ó Oilén Eile go h-Oilén m-Bric; agar ó Ghabrain go Cnáiṁ-coill; agar do chomraiġeadar creacha

[y] *Eochaidh Mumho.* An ancient king of Munster, from whom the province is said to have got its name of Mumha, genitive Mumhan.

[z] *Gleann Lara*, i.e. the Mare's Glenn; in a copy of this tract made for Doctor John O'Fergus of Dublin by Michael O'Longan, this place is noted to be near Killarney.—*MS. Collection No.* 3-31, *R. I A.*

[a] *Luachair Dheadhaidh.* This ancient district, which received its name from Deaghaidh mac Sin of the Ernean line, was co-extensive with the baronies of Clanmorris, Irachticonor, [Oireacht Ui Chonchobhair], Triugh-an-Aicme, and Magonihy [Magh ó g-Chonchinn] in the County of Kerry. This district was comprized in West Munster which, anciently (at the beginning of the Christian era) formed Curai Mac Dairi's Province, and extended from a line drawn between Limerick and Cork, westward, to the Atlantic, whilst Eochaidh Abrad-Ruadh's Province of East Munster, extended from the same line to the river Barrow, eastwards.—See Keating in

The man's death was not cheaply obtained,
The head of the pure original stock of the Gaels,
But in defence of his rightful ancestorial lands,
The equal of Eochaidh Mumho.[y]

As they were in the mortal strife,
Side by side in the manly combat,
Goodly was the cast which reached from Flann
And passed clearly through and through Conall.

Mogh Neid went into the battle,
To preserve the life of Eoghan;
Long shall he be bewailed with aching love—
The kingly man in his royal grave.

The poet then asked three days and three nights from Conn for Eoghan, to decide on counsel; and Conn having given him that time; the Druid returned to converse with Eoghan who then assembled the nobles of Mumha, and led these good men to Gleann Lara,[z] in Luachair Deaghaidh.[a] Conn with his battalions set out towards Gleann Lara in pursuit of them; and they searched Conaire, the son of Mogh Lamha's[b] [former] territory at Magh Leana;[c] and plundered it for the greater part, from Slighe Dala[d] to Oilean Eile[e] and thence to Oilean m-Bric;[f] and from Gabhran[g] to Cnamh-Choill.[h] They collected

Subdivisions of Munster.

[b] *Conaire* the son of Magh Lamha already mentioned.

[c] *Magh Lena.* See page 14, note [n] *supra.*

[d] *Sligh Dala*, i.e. Dala's Road. This was the great road or way, which led from East Munster, or Ormond, to Tara in ancient times, and was so called from its having been discovered by Dala, the chief of East Munster, or by Setna the Druid, on the night of the birth of Conn of the hundred battles. See *Book of Lecan*, fol. 239. The Castle of Bealach Mor, in the Queen's County, marks the position of this ancient road.—See *Annals of the Four Masters*, page 104, note q.

[e] *Oilean Eile*, the island of Eile. This was probably the present townland of Island, in the parish of Culleneraine, barony of Clonlisk, in the King's County.

[f] *Oilean m-Bric.* This should be Oilean Ui Bhric, or O'Bric's Island. It was the most southern point of the County of Waterford.

[g] *Gabhrann*, now Gowran in the County of Kilkenny, and anciently the eastern boundary of Munster.

[h] *Cnamhchoill*, now anglicized Cleghill, a townland in the parish of Kil-

[illegible] Luighdhoc, ó Chnámh-coill go Luachair; Sliabh Caoin; agus ó Shliabh Caoin go [illegible] agus do éiomruigheadar a m-bruid agus a [illegible] Coyall Cruachna agus Clanna Morna [illegible] an tír agus tar Iar Mhumain, eadon, ó [illegible] agus ó Loch Léin go fairrge bud dheas, agus [illegible] eadala iomdha leó go h-airm a naibe Conn [illegible] Agus do fhairraig Conn tséala an ionaid a [illegible] colcaib, eadon do Chonaire agus do Mhaic-[illegible]nadarray a beit a m-Bord Laoighe, a g-Comar [illegible]on an Mhanganta mong-ruadh; agus Sliabh Cru[illegible], agus Loch Léin agus an muir do'n taob oile de, [illegible] b'feadhfadaoir liód bud lia iona iad féin nochtuin dá [illegible] an aon fhighidh. Iomchuir Mhogha Nuadhad ód chuala

[illegible] about a mile and a half to the [illegible] the town of Tipperary.—*Annals of the Four Masters*, p. 1578,

[illegible] *Niadh*, the son of Lughaidh, [illegible]ly mentioned.

Luachair. This was anciently called Luachair Dheadhaidh, i. e., Deadhaidh's Rushy district, from Deadhaidh the son of Sin (pronounced Sheen) of the Ernan or Rudrician Race, ancestor of Conaire the son of Mogh Lamha, mentioned in the present tract. This Rushy territory extended from the bounds of the present County of Limerick to the Lake of Killarney in Kerry, and a considerable way into the present County of Cork. In Kerry it comprehended at least the present baronies of Triocha-an-Aieme (Trighanacmy) and Magh O' g-Conchinn (Magonihy) Of this latter tract the O'Connells, of the Conarian race, were High Chiefs. The other Chiefs of the Luachair were O'Dunadhaidh (or Downey), O'Donoghue, and O'Carroll, in Kerry—and O'Callaghan, O'Keeffe, and Mac Auliffe, in the County of Cork. See Keating in the *Subdivisions of Munster*, O'Huidhrin's *Topographical Poem*, &c.

[k] *Sliabh Eibhlinne*. A range of mountains extending from near Roscrea to the north-eastern boundary of the County of Limerick. The Devil's Bit, or Bernan Eile, lies on the south side of this range.

[l] *Sliabh Caoin*, now Sliabh Riach, or Riabhach, the southern boundary of the County of Limerick. Mac Niadh's principality was, therefore, co-extensive with the present County of Limerick.

[m] *Clann Morna*. That is, Goll-mac-Morna and his clann.

[n] *Iar-Mhuma*, or West Munster. This was one of the five parts into which Munster was divided, shortly

the plunder of Maicniad's[l] people, from Cnamh-Choill to Luachair[j] and from Sliabh Eibhlinne[k] to Sliabh Caoin;[l] and from Sliabh Caoin to the sea southwards, and carried off their captives and their herds of cows with them. Conall of Cruachain and the Clann Morna[m] carried a heavy cloud of fire over the whole of that country, and over Iar Mhumha,[n] viz., from Luachair to Druing;[o] and from Loch Lein[p] to the sea southwards; and they carried off preys and spoils to where Conn was staying with his champions. Conn asked tidings of Eoghan from his guides, Conaire and Maicniadh, who said that he was in Bord-Laoidhe[q] at Comair-na-Sealga,[r] i.e., with the red-haired Mangarta,[s] and Sliabh Cruadha[t] on one side of him, and Loch Lein[u] and the sea on the other side of him; and that no party more numerous than themselves could reach them through any path. As regards Mogh Nuadhad: when he heard of Conn's battalions on all sides around

after the division between Curoi Mac Dairi, and Eochaidh Abhradhruadh mentioned at page 22, note [a]. It extended, according to Breasal O'Treasaigh, quoted by Keating, from Luachair Dheadhaidh at Killarney to the Atlantic westwards, and from the River Ruachtach, which falls into the Bay of Kenmare, to the Shannon northwards; and comprised the ancient districts of Corca Duibhne, now Corcaguinny, and Ibh Rathach, now Iveragh. This whole district, together with the present barony of Magonihy, was anciently comprised in Corca Duibhne, i.e., the territory or descendants of Corc Duibhne, the son of Cairrbe Musg, son of Conaire, son of Mogh Lamha, and of Saraid the daughter of Conn of the hundred battles. Dun Ciarain (Dunkeron) Nuidin (Nideen) were comprehended in the ancient Corco Duibhne, therefore the present barony of Dunkeron was its southern limit. This extensive territory of West Munster was the ancient inheritance of the O'Sheagha (O'Shea) of Ibh Rathach, and O'Failbhe (O'Falvey) of Corco Duibhne (Corcogniny.)

[o] *Druing.* A conspicuous hill in the north of the barony of Ibh Rathach (Iveragh).—See *Leabhar na g-Ceart*, p. 85, n. w.

[p] *Loch Lein.* Now the Lake of Killarney.

[q] *Bord Laoidhe*, i.e., the border of Laoidhe or Lee.

[r] *Comar na Sealga*, i.e., the valley (or confluence of hills) of the huntings.

[s] *Mangarta.* The well known mountain Mangarten, near the Lake of Killarney in Kerry.

[t] *Sliabh Cruadha*, i.e., the hard or steely mountain.

[u] *Loch Lein.* Killarney Lake.

catha Chuinn da gach taoibh iona timcioll, a dúbairt re maicibh Muman, tionól agus tiomrúgadh do déanamh do gach áird agus a n-druim do tabairt re Dub-Ghleann, óir, ní caintamhach caoin cáirdeamhail acta Conaire agus Maicniadh re Muimneachaibh amhoigh, ar se, agus a dúbairt an laoidh :—

Tiomraighidh ban d-tionól teann,
tabhraidh dun n-druim re Leath-Ghleann,
do lionrad catha Chuinn cain,
go Gleann Lána ionan leamhain.

Ni h-urusa fíol Eibhir,
d'ionnroighidh mo a n-aimhréidibh,
acht go d-táir dóibh gan dolad,
tionól agus tiomrúgad.

Iomchura Chuinn, do chogair agus do chaoin-comhairligh aige féin gan dol 'san m-bealach m-bódha bui idir, é féin agus Eógan, acht gabáil rómpa go réim-díreach a mullach na Mangartaigh. Agus do chonncadar ar tin uatha ealtha agus éide agus iomle iomda a n-Gleann Laoidhe, agus laochraidh Muman ar n-aimhuin tré eagla ó Eógan, óir do ceadaigh Eógan féin dóibh aimhuin ag Conaire agus ag Maicniadh ó nách rabadar lion catha do Chonn. Iarrin ro ghallrad uile do Chonn. Agus do iompoidhiodh siar uile annsin, agus do chuadar buidh dearg go Carn m-Buidhe, agus do chuaidh gach aon aca re a d-toirgibh agus re a d-tuiteraibh féin ina d-timcioll, agus do fan Conn gona churadaibh coimhleanamhna a g-Carn m-Buidhe. Od chualaig Mogh Nuadad neamhdaoinigh

[v] *Dubh-ghleann*, the Black valley.

[w] *Leath-ghleann*, the half-valley.

[x] *Gleann Lara*, the Mare's valley. one of our copies makes this Leim Lara, near Killarney.

[y] *Carn Buidhe*, i.e. the monumental stone heap, or *Cairn* of Buidhe, or Baoi. In an unfinished copy of this tract, made in the year 1780 by John Collins, a very intelligent native and resident of the barony of Carbery in the county of Cork, this name is invariably

him, he ordered the nobles of Mumha to assemble and collect from all points, and to turn their backs upon Dubh-Ghleann;[v] for, said he, it is not gracious, kind, or amicable feelings that Conaire and Maicniadh, entertain for the men of Mumha this day. And he spoke the poem—

Collect your proud assembly,
Turn your backs upon Leath-Ghleann,[w]
The battalions of Conn the brave have pressed,
To Gleann Lara[x] in pursuit of us.

The race of Éibhear cannot easily,
Be attacked in their rugged fastnesses,
If they can, without obstruction,
But assemble and collect.

Conn determined and prudently decided with himself not to enter the dangerous pass which lay between himself and Eoghan, but to press forward directly to the top of the Mangarta; from which place they saw flocks and herds and much cattle in Gleann-Laoidhe, and the warriors of Mumha standing back from Eoghan through fear. For Eoghan himself advised them to remain with Conaire and with Maicniadh, since they were not sufficient in numbers to give battle to Conn. After this they submitted to Conn, and all turning to the west, marched southward to Carn Buidhe[e]; and every one of them then went away upon his own errand and business in all directions; and Conn remained with his warlike followers at Carn Buidhe.[y] When Mogh Nuadhad learned the fewness

written Carrig-Buidhe, the Rock of Buidhe, or the Yellow Rock. In other copies it is written Carn Baoi. There is a townland of Carrig-boy in the parish of Kilmocomhogue, and barony of Bantry in the County of Cork, and it is probable that this was the place that Collins had in view. so that from the variety of names under which we find the place mentioned, it is rather difficult to settle its identity. There is a curious tale told in our most ancient manuscripts, which will furnish us with the true form of the name, if not with the exact spot:—

Conaire, the son of Mogh Lamha, who holds a conspicuous place in this tract, had, by Saraid, Conn's daughter,

Chuinn agar neamhdaingne an ionaid a m-baoi, a dúbairt re a mhuinntir eirghe do thabairt amairi longphuirt air an laochraidh ó nach rabadar lion catha a n-aghaidh Chuinn go na mhór-fhochraidhe. Do thionóilfiodh Clanna Deirgtheine go deagh-thapaidh agar do ionnroigheadar Conn a g-céadóir, agar ránghadar rómpa a g-comhfhogar Chairbre m-Buidhe, agar no ghairfiodh fein agar fonairneadha Chuinn dá chéile, agar do buo ionghnadh le Conn cloirdeacht an chomhfhuachaidh rin re fiallach na fonairne leat amuigh don longphort ir an maidin, agar do eirgheadar Clanna Mhorna, agar Conall gona churadhaibh, agar thánghadar na g-catair cóirighthe a n-aghaidh Eóghain agar é a n-uachad fhochaidhe; agar do cuireadh gleo amnar earcairneamhail eatorra da gach leith, agar tug Eóghan dá uidh nách b-fuair comhthrom comhluinn, eadon an fluagh uile a n-aghaidh aon duine; óir do thuitfiodh urmhór a mhuinntire uile, agar nior mhadh leir teicheadh do dheanamh, agar do fanntaigh é fein do dhíoghailt; agar do léig fá chatair Chuinn go dian tinnorghach é fein, agar do ghab ag iarraidh Chuinn go deagh-thapaidh óir do bud deimhin deanbtha leir a thuitim fir dá d-tairrfeadh aon duine dá fúil de. Agar do ghab ag flaighe na fluagh go méimdhíochra go madh fanmaltra re ruchtadh prisomh-luinge da h-anghcairrdibh turbal an churadh a g-cath a dhíoghaidh agar a námhad. Agar ní cormhail go madh inchreidte ó leabhraibh nó ó eólchaibh, an thuit re h-Eóghan ir an ionghail rin; go d-tainic Goll mac Mhorna fir.

a son who was called Cairbre Musc, and a daughter who was named Dubhfhinn, or the black-haired, fair-skinned lady. Cairbre obtained considerable power in the West of Munster, and had by his sister Duibh-fhinn, two sons, Corc and Cormac. His reign became so remarkably disastrous, that his people held a meeting, and questioned him why the land had become unproductive in the course of his government. He acknowledged his guilt, and the consequent manifestation of the Deity's displeasure. The people immediately called out to have the incestuous offspring delivered into their hands, that they might burn them and cast their ashes into the stream. You may do so to Cormac, said Dinioch the Druid, but give Corc to me, and I will carry him out of Erinn. This request was granted him, and he

of Conn's people and the insecurity of his position, he ordered his people to arise and surprise the heroes in their camp, as they were not in numbers sufficient to battle against Conn's great assembled force. The Clann Deirgthine[z] collected readily, and advanced upon Conn immediately; and on arriving in the vicinity of Carn Buidhe, they and Conn's watchers shouted to each other. Conn wondered at hearing that contention with the watch party outside the camp in the morning; and the Clann Morna, and Conall [of Cruachain] with his champions, arose and came out in arranged battallions against Eoghan and his small party; a furious unfriendly combat was fought between them on both sides. Eoghan perceived that he had not received fair combat, for the entire host was against one man, the greater part of his people had fallen; still he did not think it honorable to retreat, but being anxious for revenge, he then threw himself upon Conn's battallions, vehemently and eagerly, and began to search for Conn with eagerness; for he was positively certain that he should fall by him, could he but lay one glance of his eye upon him. He continued to hew down the hosts with great avidity, so that the rushing of the hero upon the ranks of his foes was like the bursting of a great ship from her anchors; and it is not probable that it would be credited from books or from historians, the numbers that fell by Eoghan in that conflict, until he was met by Goll the son of Morna. These warriors

took the child with him out upon the sea to Inis-Baoi (the island of Baoi), accompanied by his old wife, whose name was Baoi, to whose protection the Druid committed the child. This old woman had a cow which was called Bo Baoi, or Baoi's Cow, and for a whole year the boy was every morning washed on the cow's back, with such ceremonies as the Druid and his old wife deemed proper and effectual for their purpose. At the end of the year the cow suddenly leaped off the island into the sea, and was turned into a rock called after her Bo Baoi. The child in the mean time being cleansed from the stain and disgrace of his birth, was carried on shore by the Druid, and presented to his grandmother Saraid who, under the Druid's advice, received him kindly. He grew to be a powerful prince, and was the ancestor of all the noble families of the ancient Corco Duibhne—the O'Connells, O'Falveys, O'Sheas, O'Moinehans, &c., and of all the Muscraigians of Munster.—*Leabhar na h-Uidhre*, fol. 43. R.I.A.

[z] *Clann Dergthine.* See preface.

Agus do comhnaicfiod an da cat-mhilead fin go nadta namhdeamhail, ois do bud cnéacta gan dúnad a n-deaghg-namhdeanas, agus ni éalmic fiadail an a b-fala; agus do muamnaidhfiod a norga iona g-ceannaib amhail taidlead néaltann oidhe neóigh, agus do lionadar a n-octa da n-analaib amhail bolga gaboinn ag gnim-féidead. Gur chéactnaighfiod an da cat-mhilead fin a chéile go mór. Agus do bí éigean mór ar Eóghan mun amtoin, eadon, fluagh Chuinn go h-uile, agus urmhór mhaighe Mhumhan uile, um Chonaire mac Mhoga Lámha, agus um Maicnad mac Luighdioch iona agaidh. Agus do bí éigion bud mó iona fin air, eadon, Goll mac Mórna da cuarghainn; agus ni fuair Eóghan acht uathad da deagh-mhuinntir mun am fin, agus an cuid nar marbad díob do badar ar na g-cnéactnúghad, ionnas gur luigh iomaircaigh na h-ioirghaile ar Eóghan, agus gur léigfiod cách a b-féidm catha fair, go nach raibe do congnam aige acht uairle a fola, agus cruas a chroidhe, agus méad a meanman, agus no méad a feadhma, agus feabas a fulaing. Agus a dúbhradh go mad doichfeidte le focaidhe do mhileadaib go d-tuitfead re céad ar cuit le h-Eóghan iona aonar a g-cat na Cloiche Barraighe. Do bí, umorro, leannan lán-ghnádach, lán-cumhachtach ag Eóghan 'san oifrinn fin, eadon, Eadaoin Innri Gneaghraighe, agus do foillsighead di Eóghan do beith ir an éigean fin, agus táinic da fuitacht agus beirt léith é d'aimhdeoin a inntinne, agus fágbuit an g-cloich m-Barraighe aga cuarghain a n-deilb duine ag Goll agus ag clannaib Mhorna, agus ag shoct Feidhlimidh neachtnair; agus do innnid fí daoine do na clocaib agus do na cairrigib comhfleamhna a d-timcioll Eoghain da iomcomhéad. Gonad ó'n m-barrad

[a] *Cloch Barraighe*, now Cloch Borrogh, a remarkable stone in the townland of Gortolinny North, parish of Kenmare, and barony of Glanarought, south side of the river near the town of Kenmare—Note by J. O'Donovan. There is a huge mass of limestone of this kind standing in the townland of Ballysheen, near Six-mile-bridge in the County of Clare. Its form is that of a low broad hay-stack, and it is raised from the surface by three round pebble

fought bravely and inimically; for their red enmities were as unclosed wounds; no weeds had grown upon their animosity; and their eyes blazed in their heads like the sparkling of the stars on a frosty night, and their breasts heaved like the bellows of a smith blowing a heat. These two warriors desperately wounded each other, and there was a great inequality upon Eoghan at this time, for the whole of Conn's army, and the greater part of all the men of Mumhain, under Conaire, the son of Mogh Lamha, and Macniadh, the son of Lughaid, were opposed to him, and there was a still greater inequality upon him, namely, Goll, the son of Morna, striking him. Eoghan numbering but a few brave men at this time; such of them as had not been slain being dreadfully wounded, the great preponderance of the contest fell upon him, and all his foes wreaked their battle fury upon him, who had no other assistance than the nobleness of his blood, the hardiness of his heart, the height of his spirit, and his excessive bravery and power of endurance. It was said at the time that many warriors were incredulous that the number which fell by Eoghan alone could have fallen by an hundred [champions] in the Battle of Cloch Barraighe.[a] Eoghan, now, had, in that district, a much beloved, and very powerful, [fairy] mistress viz., Eadaoin of Inis Greagraighe,[b] to whom it was revealed, that he was in this distress, and she came to his relief, and carried him away despite his own inclination, and left the Cloch Barraighe in the shape of a man to be struck at by Goll and the Clann Morna, and the descendants of Feidhlimidh Reachtmahar. She also transformed into men the stones and the smooth rocks all around Eoghan to guard him, and from the wearing which that stone gave to the arms of

stones very judiciously placed, on which it rests. It is called by the peasantry Cloch na m-Borradh, and is believed traditionally to have been placed there by Finn Mac Cumhall's warriors to serve them as a whetstone for their military weapons.

[b] *Inis Greagraidhe or Gregary Island*, now Great Beare Island in Beare Haven, Bantry Bay, County of Cork. This island probably took the name of Beare or Beara, from Eoghan's wife Beara, daughter of the king of Spain. See copy of this tract in No. 234, p. 231, MSS. Collection, Royal Irish Academy.

fin tuagadar na cloca ar aimuigh Ghuill do lean an Chloch Bharraighe di ofoin a leith, ar chuan Cinn Maghna.

Sidh tra acht, do fuag Gadaoin Gofann agar ar maith dá mhuinntir lé iona longaibh go nach faibhe cumhachta Chuinn ortha; agar tainic Gofann agar beagán rochtaidhe beo gonca leis an oidhche fin arís, d'aimhdeoin Gadaoine, agar tuag amhar longphuirt ar mhuinntir Chuinn, agar do chuir leis Gólang aithm-dheang [mac righ Laighean dia b-fuil Corn Golaing] agar seacht caoga dá mhuinntir maille fris. Do leanadh an sluagh uile Gofann annsin, agar beithir Sidhna ingean Chorrluirgnigh fadh, eadon badhb agar bann-ghairgheach do mhuinntir Ghuill mhic Mhórna; agar ar amhlaidh do bui, a g-cathbadh roimh an t-sluagh agar i ag maidhidh madhma ortha. Anair Gofann ria agar marbhar d'urchar sleighe i agar do chuir ri 'ran abainn, gonadh uaidhe atá Sidhna d'ainm uirre. Agar fáidhear Gofann eachlach fuinnsionn do bí a láimh na caillighe do leachtaoibh an átha gur fár ann, gonadh uadha átá Áth Fuinnsionn ó fin a leith. Agar leanaidh an sluagh siar Gofann, agar tug Gofann amhar eile ortha agar marbhuis Cuirrithin Ceannfholuis mac righ Chonnacht, agar trí chaoga dá mhuinntir maille ris, gonadh de do lean Com Cuirrithin. Tug Gofann amhar oile ortha a d-Trean-Choill, agar marbhar mórán díob, gonadh uadha átá Trean-Choill ó fin a leith. Agar tháinig dá each agar canbadh na caillighe ó Áth Fuinnsionn for Sidhna go h-Áth Iomdha, agar bhiorean cuing chanbaidh na caillighe ann, gonadh uadha átá Béal átha Sean-chuinge for Gamh-Abainn idir dá loch. Agar do bádar sluagh Chuinn agar clanna Mhórna ag tuargaint na Cloidhe Bannaighe agar na g-cloch d-tuinnighe do bádar láimh ria 'ran

[c] *Cor Eolaing*, i.e. Eolaing's round hill.

[d] *Siomha the daughter of Corrluirgneach*, or Crane-legs.

[e] *Badhbh*. This is a name given to witches, and to the Scald, or Royston crow.

[f] *Siomha*. This river is the Sumha, now the Sough or Sowagh. It has its source in Loch Crot, not far from the source of the Bandon, and is one of the tributaries of the river Islin (Abhainn Eibhlinne.)—Note by J. O'Donovan.

[g] *Ath Fuinnsionn*, (Ashford) now Ahnafunshin, in the townland and parish of Dromdaleasgue, in the East

Goll it is ever since called Cloch Barraighe on the beach of Ceann Mara [Kenmare].

However, now, Eadaoin carried Eoghan and those of his people who survived, in her ships beyond the reach of Conn. Eoghan and a few followers returned again that night, despite Eadoin, and made a camp attack upon Conn's people; and there fell by him Eolang of the Red Arms [the son of the king of Laighin, from whom Cor Eolang[c] is named] and with him seven times fifty of his people.

The entire host then pursued Eoghan, and Siomha,[d] the daughter of Corr Luirgneach, a Badhbh[e] [witch] and a heroine of Goll the son of Morna's people, overtook him, in a chariot before the host following up the retreat upon them. Eoghan waited, and killed her by a cast of a spear, and she fell into the river, which from her has the name of Siomha;[f] and Eoghan thrust an horse switch which the hag had in her hand, into the earth at one side of the ford, and it grew there, and from it Ath Fuinnsionn[g] is named from that time. The hosts followed Eoghan westwards, and he made another sudden attack upon them, and killed Cuirrin Ceannsholais, the son of the king of Connacht, and three times fifty of his people, and from him Com Cuirrin[h] is named. Eoghan made another attack upon them in Treas Choill[i] and killed many of them; and from that circumstance Treas Choill is so named ever since. The two steeds and the chariot of the hag were carried from Ath Fuinnsionn on the river Siomha to Ath-idir-dha-loch;[k] and the yoke of the hag's chariot was broken there; from which circumstance Beal-atha-sean-chinnge[l] upon Garbh-abhainn-idir-dha-loch[m] is so called. Conn's hosts and the Clann Morna continued to strike the Cloch Barraighe, and the other fixed stones that were near it on the strand, until they

division of the barony of Carbrey, county of Cork. It is on the river Siomha, and is shewn on the Ordnance Map, sheet 119.—John O'Donovan.

[h] *Com Cuirrin*, Cuirrin's valley, or hollow hill-side.

[i] *Treas Choill*, i. e., Battle-wood.

[k] *Ath-idir-dha-loch*, the ford between the two lakes.

[l] *Beal-Atha-Sean-chuinge*. The Mouth of the ford of the old yoke. This place must have been on the Garbh-Abhainn, or Rough River, of which see the following note.

[m] *Garbh-Abhainn-idir-dha-Loch*. The Rough River between the two lakes. This river, now called the Abhainn Gharbh, or Owengarriff, flows through

trácht, gur bhfeadar a n-aimm, agus an cuid nár bhfeadar do mhaoladar, ó chuaigain na cloiche. Agus a dúbairt Conn rú annsin: Seachnaidh bar d-tuairgain a óga, an fé, óir ar caimhge ceann-garbha atá ion bar n-aghaidh, agus do chuaidh Éogan' uaib. Do fsuimeadar fluaigh Chuinn dá n-oirleach an tan sin, agus ad connchadar na longa an iomdomhain an aigéin, agus Éogan gona mhuinntir ionnta. Do iompoidh Conn gona mhuinntir go Cairn m-Buidhe an oidhche sin, agus do roinn dá chóigeadh Mumhan idir Chonaire agus Mhaicniadh, agus táinic fén go Teamhraigh, agus do bí Eire gan imreasain aige fri né naoi m-bliadan, an fead do bí Éogan 'san Earpain.

Iomchúra fean Múmhan: do ónduigeadar a b-fornaireadha do chor re h-agaidh Eogain, ó Áth Colbha anuas go traigh Sean-locha sin, agus ó Dún na m-Barc a tuaith go Traigh Reamhair bud

the parish of Inchigeelagh, alias Iveleary, in the barony of West Muskerry, County of Cork, and is shown on the Ordnance Map, sheet 80. Note by John O'Donovan.

[n] *Ath Colbha.* The ford of Colbha. This place must have been in, or near Bantry Bay, and is intended here to denote the most western point of Munster.

[o] *Traigh-Sean-Locha*, the strand of the Old Lake. This was probably the bay of Waterford. the eastern boundary of the coast of Munster.

[p] *Dun-na-m-Barc*, the fort of the barques or ships, the oldest historical locality in Ireland. It is stated in the Book of Leinster, fol. 3; and in the Book of Lecan, fol. 272, merely, that this Dun was situated in Corco Duibhne. The exact situation of Dun-na-m-Barc has been a long time a difficulty with Irish writers. Mr. Windele in his valuable Itinerary of the County of Cork, fixes, absolutely, on Dun-na-m-Barc, near the town of Bantry, as the veritable landing place of Cesar. The reference to it in our text, however, contradicts this assertion, as *Traigh-Remhar*, or the gross strand, which is here made the southern or opposite point of the line of coast *from* Dun-na-m-Barc in the north, is exactly in front of Dun-na-m-Barc near the town of Bantry. And as all our ancient authorities concur in placing Cesar's landing place in Corco Duibhne, and as Corca Duibhne never extended to Bantry, or south of the Kenmare river, we must look for it within that territory. From the reference to it in our text we must believe it to have been situated at the northern extremity of the west coast of Kerry. And this opinion is fully borne out by another copy of the "Battle of Magh Lena," preserved in MS. No. 1, p. 43 of Hodges' and, Smith's Collection, R.I.A., which states that Conn placed his guards on the coast of Munster,

broke their weapons; and those that they did not break they wore by striking at the stone; and Conn said then to them: Cease your striking, men, for they are rugged-headed rocks that are opposed to you, and Eoghan has escaped! Conn's host then ceased striking; and perceived the ships on the depths of the ocean, and Eoghan and his people in them. Conn, with his men, returned to Carn Buidhe that night; and he divided the two provinces of Mumha between Conaire and Macniadh; and he himself came to Teamhair; and had Erinn without contest during nine years while Eoghan was in Spain.

The men of Mumha ordered their watches against Eoghan, all the way from Ath Colbha[n] in the west to Traigh-sean-locha[o] eastward; and from Dun-na-m-Barc[p] in the north to Traigh Reamhar[q] south-

from *Cumar-na-tri-n-Uisge* (the Bay of Waterford) to the Shannon. This is assuming that the left bank of the Shannon extended to the northern point of the Kerry coast, but at the same time it points out distinctly the situation of Dun-na-m-Barc. But this does not decide that the northern Dun-na-m-Barc, which must have been situated about the ancient Iorrus Tuaisceirt (northern Iorrus, more recently named Gall-Iorrus after the Danes, and Smerwick by the Danes themselves) was the Dun which took its name from Cesar's landing there. Indeed the Editor is acquainted with no authority to shew that it was. The only authority that he has met with to point directly to the place is the following, taken from an imperfect copy of the Leabhar Gabhala, or Book of Conquests, in the handwriting of the well known Torna O'Maelchonaire, or Mulconroy, poet and historian to the Earls of Desmond at the beginning of the fifteenth century, and who must have been well acquainted with the historical localities of West Munster at the time. This tract is preserved in MS. E. 3. 5. T.C.D., and in giving the account of Cesar's landing, at page 64, it says:—"Ceċnaċa lá ṁa ṅ-bḟiṫṅ tṁa, do ṁuaċtaṫaṁ, luċt teóṁa ṁ-baṙc, doṙṁala do Dun ṅa ṁ-baṙc a ṅ-Ioṙṁuṙ deiṙcinc Coṁco Duibne"—"Forty days before the Deluge they arrived, the company of three Barques, and came into Dun-na-m-Barc in the *Southern* Iorrus of Corca Duibhne."

The situation of this Southern Iorrhus can be discovered from the following extract from the account of the landing of the Milesians on the same coast:—"Slṅḋreiṅ ro meṁaiḃ ṅ ṁaṁa ro baṫ Illaiṁ Inn co coṁcaiṁ ḋaṁ aiṙ ṁaṁ co ṅeṁḃaiṫ ṁṅ aiḃċe aṁ ciṅḋ co ṁucaḃ a ċoṙṙ ⁊ rceiṫuc Iaṁ ṅḟiṁuṙ ḋeṙciṁc Coṁca Duiḃne." "Then the oar which was in Ir's hand broke, and he fell backwards, and died on the night following, and his body was carried to Scelic, to the westward of the Southern Iorrus of Corco Duibhne."—*Book of Leinster*, fol. 6, p. b. col. b.

According to this ancient and undoubted authority, the present Bay of Ballinaskellig was the ancient South-

dear, agar a b-fleadha agar a b-fuilneadha do thabairt chuca go Carn m-Buidhe.

Domchúra Mhogha Nuadhat inmirtear rann real oile. Rainic roime go h-Inis Gneagmaighe ar an n-gábad sin, tar éis a b-fuair d'olc agar d'uachtar, agar do bí a g-cómaontaigh Eadaoine an oidhche sin; agar do cóimhgeadh a chneadha agar a chéachta aice go h-onórach, agar do bádar naoi n-oidhche 'ran innsi go n-deachaidh a rsíth agar a meirtne díobh. Ar annsin do gab Eógan lámh fon imcheacht d'fágbail na h-innsi. Ar búdar a fad gur chiallair a Eógain, ar Eadaoin, óin, muna m-beitea acht aon oidhche 'ran innsi ro ní beitea acht aon bliadain a b-féagmair Eireann ar iomnarbadh, agar ó thaoi naoi n-oidhche inntse béir naoi m-bliadna a b-féagmuir Eireann, agar riachair ar eachtra n-imcéin go h-Earpáin, agar cuimhfeadra coimhde conaire umad ar rí, agar béarad go h-iomlán go h-Eirinn anír tú, gonadh ar sin do rinne Eógan agar Eadaoin an laoidh.

A Eadaoin fhionn fholt-buidhe,
midh duinn dol ar fairrge,
a d-torach na h-ochtmuighe,
né cóir na gaoithe gairge.

ern Iorrus of Corca Duibhne; and if O'Mulconry's account be correct, Dun na-m-Barc, Cesar's pretended landing place, was in it; and thus this long, difficult, and disputed question is set at rest.

[q] *Traigh Remhar*, i.e., the gross, thick, or fat strand, so called from the headland, or peak, of *Beinn Remhar*, the Gross Benn, or abrupt pinnacled cliff which overhangs it. See preceding note.

[r] *A Path Protection*, or Way Safeguard, was a charm, but of its precise pagan character we can form no opinion. We have, however, among our ancient records some specimens of Way-Safeguards of the Early Irish Christian times, some in Latin and others in *Gaelic*. Those in the native language are generally in verse, such as that composed by Colum Cille, when crossing the mountain northward, from Tara, after having refused to abide by the monarch Dermot's decision respecting the Cathach, or Book of Battles. This poem was published with an English translation in the Miscellany of the Irish Archæological Society. There is another ancient and important poem of this nature in the Editor's collection, written by an old abbot of Clonmacnoise, on Saint Ciaran's Latin Safeguard for the votaries of that once celebrated Establishment. It is a long composition, be-

wards: and they ordered their feasts and banquets to be brought to Carn Buidhe.

The history of Mogh Nuadhad is told here for another while. He reached Inis Greagraighe from that great danger after all the evils and horrors he had experienced, and enjoyed on that night the society of Eadaoin, by whom his scars and wounds were carefully dressed; and they remained during nine nights in the island, until their fatigue and lassitude had departed. Eoghan then proposed to go, and leave the island. "Alas for the length of time you have tarried!" said Eadaoin, "for, if you had remained but one night in this island, you would have been but one year deprived of Erinn, in exile; but as you have been nine nights here, you shall be nine years deprived of Erinn; and you will go on a distant expedition, to Spain, and I will send a Path[r] Protection along with you, which shall bring you back again safely to Erinn;" and it was thereupon that Eoghan and Eadaoin made this poem:—

O, fair Eadaoin, with the yellow hair,
It is time for us to go forth upon the sea,
In the beginning of the eighth month,
With the favourable rough wind.

ginning "Pater Coimgi Ciarain," "The Safety Pater of Ciaran," and was written during the earlier Danish invasions of Ireland.

The following is a Latin Coimghi, or Path Safe-guard, preserved in an ancient vellum manuscript, in Trinity College, Dublin, Class, B. 3. 17, page 672.

"Angelus Domini dictavit hoc Gregorio Papæ pro vice celebrationis horarum omnium;

"Gloria tibi Deus Pater, Amen. Gloria tibi Jesu. Gloria tibi Spiritus Sancte, Amen.

"Adoro Deum Patrem qui fecit cœlum et terram. Adoro Deum Filium qui liberavit per crucem. Adoro Deum Spiritum Sanctum qui nos custodit per gratiam. Credo et Pater."

Cuaiṁc Coiṁgi in aingil inso anuas, no im dia don aingel. In ci gebus, no ma gebtar oc dul i ceno réta no mi-ceċta, ni comraic fritċoṅgain riṁ co ci in maigin cedna.

"The encircling Safeguard of the Angel is this above, which God vouchsafed to the Angel. The person who repeats it, or for whom it is repeated, when setting out on a road, or on a journey,—no opposing injury shall encounter him until he returns to the same place."

There are other specimens of these charms preserved along with the latter.

A curious instance of a way-propitiatory charm is preserved in the "Battle of Magh Rath," published by the Irish Archæological Society, page 74, where the Queen of the Saxons says that she had placed a grain of gold "under the tip of her son's shoulder-blade." to propitiate his way and his time, when setting out on his adventures.

Gan fear 'na beatajd aguinne,
ó Conn ir ó a tríatajb trioma,
a n-gleó na cloíce Bairnigde,
muna m-beit Cadaoin ir a longa.

Do'n turar a d-téigidre,
a n-Carpáin na [long] fheatać,
noća n-faicfe an Cinnerl,
go ceann naoi m-bliadan m-breatać.

Go n-iompoidiom gud tairdde,
a bean uallać na h-eagcaoin,
cuir linn coimde conaire,
ar an Caćtra ro a Cadaoin. A.

Dála Mhoga Nuadad, imorro, do ćuirfeartair a longa ar fairrge agar do gluair roime go ceann naoi d-triad go riaćt cuan ainibéionać na h-Carpaine. Arć ba rig ar iarćar na h-Carpáine an tan rin, Éibear mór mac Miledha, agar do bí ingean áluinn a n-aontuma aige mun am rin, eadon, Béara ingean Éibir, agar áirmid éolaig gur bo do mnáib áille a h-aimsire féin í. Agar fa muinneać mór onórać oileamain na h-ingine rin Éibir, óir do bidir caoga bean iona banntriaćt, agar do bíod leaćad a dá bonn d'ón ceandamail fó a coraib; agar fá laramuil an baile iona m-bíod, o earnadaib breac-daćaća a banntriaćta. Ar air ćarla aire rig na h-Carpáine an tan rin, ar fad aontoma a ingine féin; agar do iarr Dádrona driaoi do ćabairt ćuige, agar do iarr air fíor d'fagail dó cia an fear le b-faoidfead a ingean. Do feadarra rin go maid, ar an driaoi, oir ar ó Carpáin féin do ćuaid ciníl an fir ag a m-bíaibri, agar tiocfaid ré a noćt don Carpáin, agar eirgead h-ingeanra roir go ruć n-Éibir, agar do geabaid rí briadan ball-ćoscra d'aigneadaib [Mana] Romúir 'ran rí ingean rin, agar cláćt tairgleać ó earr go h-ard-goilmioć air; agar beanad riri a earnad de, [agar déanad rí leine laramail da céile de.] Do ćuaid Béara an oidce rin féin go ruć n-Éibir agar fuair an t-éigne ónda ann mar 'dúbairt an driaoi ria,

Not a man of us would have survived,
After Conn and his weighty warriors,
In the battle of the Cloch Barruidhe,
Were it not for Eadaoin and her ships.

You shall not see this Erinn,
Till the end of nine full years,
Because of your voyage,
Into Spain of the spreading ships,

Until we shall return to thy society,
O, high-minded dame, mourn not;
Send with us a Path Protection,
Upon this expedition, O Eadaoin!

As regards Mogh Nuadhad, now. He put his ships to sea, and sailed onwards till the end of nine days, when he reached the tempestuous shores of Spain. The king of the west of Spain at that time, Eibhear the Great, the son of Miodhna, had a beautiful unwedded daughter, named Beara; and the learned reckon her as one of the most beautiful of her time. Affectionate, high, and honorable was the rearing which that daughter of Eibhear had received; for she was constantly attended by fifty women, her sandals were of exquisitely wrought gold; and her presence always shone with the brilliancy of the many coloured vestments of her attendant maidens. The thoughts of the king of Spain were at this time chiefly centred in his own daughter's unwedded state; and he ordered Dadrona, the Druid, to be brought to his presence; and requested him to procure knowledge for him of the man whom his daughter should espouse. "I know that right well," said the Druid; "for it was out of Spain itself that the race of the man whose spouse she shall be, went; and he shall arrive this night in Spain; let your daughter go eastwards to the River Eibhear,[s] and she will find a crimson-spotted salmon, one of the salmon of the Red Sea in that kingly river, covered with a lustrous coat from his tail to his head, let her strip off his vesture, and make it into a brilliant shirt for her husband." Beara went to the River Eibhear, and found the Golden Salmon, as the Druid

[s] The River Iberus, now the Ebro, rises in the mountains of Asturia, and falls into the Mediterranean in Catalonia.

agar do bean a clácht corcha de, agar do rinne rí Léine caig-leac de fá comnairt Eogain. Tainic Eogan an oidche rin fein go teag n-Eibir, agar fáiltigir tonn agar tir roime, agar mar do cualaig Dádrona dnaoi rin adúbairt ro ann.

Ad cluinim fuaim tuinne le tir,
rolad an gairr, nobad do rig,
an rigre tar fairrge n-glair,
geabaid dá gnerr Eirne re a air.

Eogan é fein, bud móide a buaid,
Beirid reim, tar Eirinn uair,
Barr tor an t-rlat, ór linib lua,
tú bur bean dó Muog Nuadad nua.
An tnáigre t-rior, tnáig Eibir uair,
tuigim ón tnáig, ód cluinim a fuaim.

Ar annrin do eirig an dnaoi a n-agaid Eogain agar do fean fáilte go miocair muinntirda frir, agar do rucc leir d'ionnroige rig na h-Earpáine é, agar do bui an riog go forbfaoil-each roime, agar do cuiread é fein agar a muinntir a d-tigtib aireagda, agar do freardad, agar do fritéolad go h-onórach iad go ceann trí lá agar teórta n-oidche; agar tugad go h-Eibear iad iarrin, agar do fiafraid a d-toirg agar a d-turar díob. Do innir Eogan dó mar do h-ionnarbad é fein agar a muinntir a h-Eirinn. Ar annrin do fiadaigead ag riog na h-Earpáine go h-onórach iad, agar tug coinnmead iartain na h-Earpáine do muinntir Eogain, agar do congaim Eogan iona focair fein. Agar do bádar aimrean imcian ar an órdúgad rin. Agar do bí Eogan ag ruirge re h-inghin an rig an fead rin; agar adúbradar muinntir Eogain nach b-facadar riam bean bud álle iona í, agar nach geabdaoir mar aitmeala aca a n-ionnarbad a h-Eirinn, diamad bean d'Eogan í. Ar annrin do commórad aonach agar ard-oireactar ag Eibear, agar tangadar na h-Earpáinig uile do commórad an aonaig rin, timcioll a n-airdrig; agar do cóirgead macraid agar ógbaid na crice uile um Fraoch Milearach mac Eibir; agar tugad a m-bannrtact agar a m-bannbála um Béara uaral, ingean

had told her; and she stript him of his crimson coat, and made it into a lustrous shirt, which she kept for Eoghan. Eoghan came that same night to Eibhear's palace, the waves and the shores having bade him welcome; and when Dadrona, the Druid, heard of it he spoke thus upon the occasion:—

I hear the wave clamour from the shore,
The sound is an omen,—the harbinger of a king,
This king who comes across the green sea,
Shall by his valour take Erinn to himself.

Eoghan is the man, great shall be his triumph,
He shall hold sway over noble Erinn,
A chief of chiefs is the scion who comes over the waters;
You shall be the wife of Mogh Nuadhad the strong.
This strand below is Eibhear's cold strand,
I understand the shore when I hear its sound.

The Druid arose to meet Eoghan and bade him a kind and friendly welcome, and took him with him to visit the king of Spain, who was very glad at his coming, and he and his people were placed in magnificent apartments, and were assiduously and honorably attended, and entertained for three days and three nights. They were then again introduced to Eibhear, who questioned them as to the objects of their adventures, and Eoghan related to him how he and his people had been driven out of Erinn. The king of Spain then received them honorably; and he gave the free quarterage of the west of Spain to Eoghan's people, and retained Eoghan with himself. They continued for a long time in this way, during which Eoghan courted the king's daughter; and Eoghan's people said that they had never seen a more beautiful woman, and that they would not regret their banishment from Erinn if she should become Eoghan's wife. At this time a great fair and assembly was convened by Eibhear, and all the Spaniards came to hold that fair around their noble king. The princes and warriors of the whole country were marshalled around Fraoch Mileasach the son of Eibhear; and their women and female assemblages were arranged around the noble and accomplished Beara, the king's daughter. All the

an ríogh. Agus do bádar sluagh an aonaigh ag feiceamh deilbe Góghain, agus a dúbradar nách facadar aniamh neach bud áille iona Góghan, na bean bud deise iona Béarla; agus gur b'oircheor dóibh comhaontúghadh fé anoile. Ar annsin tugadh Dádhóna draoi d'ionnsoighe Eibhir, agus adúbairt frair: Eirigh agus fiafraigh d'Góghan créad dó gan m'ingheanra d'iarraidh mar mhnaoi. Agus fiafraighir an draoi sin d'Góghan. Adéanra siot a ádhbar an Góghan, oir nísan mhaith na maire liom m'éadan fá mhnaoi, agus fós do bud eagal liom mear ionnarbhaigh do beith oram 'san chríche; ní oile fós, ni cugar reódh naidh maoine a h-Eirinn liom, do béanfuinn d'éigrib na d'ollamhnaibh: [gidéadh ar] ionmuin liom ingean an rígh, agus atá mo fúil re cairdear d'fághail uaidh; agus ní biadh dá n-obadh a ingean do thabairt dam. Tainic an draoi go h-Eibhear leir an aicheorg sin. Ar sneagha slatha sin, ol Eibhear, agus abairre le m'ingin suíde an láimh deir Góghain, agus déanadh feir leir anocht. Téid an draoi leir an aicheorg sin go béarla, agus do cuaidh béarla go h-éargaidh san tuinar sin, agus a dúbairt re na h-innilt dol an ceann na léineadh do sinnidh sí d'Góghan. Téid an innilt annsin agus tug an léine go h-Góghan, agus do ghab uime an uachtar a éideadh í, go raibi a caighleadh agus a caichneamh an fead an aonaigh uile. Gonadh de sin do lean Góghan caidleach de. Faoidid an diar sin re céile an oidche sin, agus fa mhaith féan agus foladh dóibh. Unmhór fé m-bliadan an an ordúghadh sin d'Gogan, go h-aoibhinn 'san Earrdhain, go mbeith béarla thiúr do chloinn caoimh-dealbha dó, eadon, mac agus diar ingean. Oilill ainm an mhic, agus Caoimheall agus Scoicheamh a n-anmanna na n-ingean, amhail irbeairt an file:—

Béarla ingean Eibhir uill,
Mhacain Oilill Óluim,
'sa dá h-ingean buid béine,
Caoimheall agus Sgoicheimhe.

[1] *Oilill.* This was Oilill Oluim, i.e., Oilill the bare of ear—his ear having been bitten off by a fairy lady, Aine the daughter of Eogabhail of

hosts of the fair admired Eoghan's form; and said that they had never seen a man more beautiful than Eoghan, or a woman more charming than Beara; and that they ought to espouse each other. Then Dadrona, the Druid, was summoned before the king, who said to him: "Go and inquire of Eoghan why he has not asked my daughter for his wife;" and the Druid asked that question of Eoghan. "I will tell you the cause," said Eoghan, "because I would not deem it honorable or becoming me to be refused a wife; and, besides, I was afraid that I would be esteemed an exile in this country. Moreover, I have neither property nor wealth with me out of Erinn, that I could bestow upon learned men and poets: however, I love the king's daughter, and I hope for his friendship, which I could not expect had he refused to give me his daughter." The Druid returned to Eibhear with that message. "That is the answer of a king," said Eibhear; "and tell my daughter to sit at Eoghan's right hand, and that she shall espouse him this night." The Druid went with the message to Beara, who quickly complied with that order, and desired her handmaid to bring the shirt which she had made for Eoghan. The handmaid brought the shirt to Eoghan, who put it on above his armour, and its brilliancy and radiance were seen all over the fair; and thence he continued to be called Eoghan the Brilliant. The happy pair lay together that night, with the best of signs and omens attending them. Six years nearly did Eoghan spend happily in this manner, in Spain, until Beara bore him three beautiful children, a son and two daughters. Oilill[t] was the son's name, and Caoimheall and Scoithniamh were the names of the daughters, as the poet said:—

Beara, the daughter of Great Eibhear,
Was the mother of Oilill Olum;
And her two daughters, the purest,
Caoimheall and Scoithniamh.

Cnoc Aine (Knockany) in the County of Limerick, whom he violated. His two chief sons, Eoghan Mor and Cormac Cas, were respectively the ancestors of the great families of South, and North Munster, or Thomond. Cormac Cas, from whom descended the Dal-Cassians had to wife the daughter of the celebrated Oisin (Ossian), son of Finn, son of Cumhall (Finn Mac Cool) from which parentage, probably, the Dal-Cassians inherited their bravery.

Acht ata si, Eana, do gab Ionmoille agar Imoltar Eogan fa beit a b-feagmair Emeand, agar do gab lam fon an Carpain d'fagbail. Od cualaig Eibear sin, do gab ag comairleagad a cleamna agar aread no naid: Da mad si fogluaisde an Eisde sin a deisibiri a Eogain, ar se, dob' usura linne oig agar annaid na h-Carpaine do cur leatra da h-Ionnraige, agar a teargad agar a gearnad da h-ait, agar nocada do tabairt uimpe agar a h-iomcar a leanmain an long, agar a suigiugad ar uillinn na a-Carpaine. Nion gab Eogan cuige go maic an t-urfuigioll sin, agar nion binn leis é, agar ó no ainig Eibear sin aread no naid: Maread, ar se, beir mo macra, eadon Fiacc Milearac leat, agar fice cead do mileadaib na h-Carpaine mar aon ris, go d-tabraid a b'feidm agar a b-fulang leat a n-agaid do namad. Ro caidin an t-urfuigioll sin le h-Eogan agar le na h-Eisneanncaib, agar ba maic leo a meanma de. o h-ullmuigead tra, longa agar Laigdeanga don laocraid sin leat ar leat, agar do Bhéarra go na bannracht, oir nion faom Eogan a fagbail dia éis ir in Carpain. Cid tra act, no éonóilriod a muinntir go h-Eogan agar go Fiacc Milearac. Ar annsin do eirig an sluag naimdeamail neamcaitneanac sin do cum no g-cuan agar na g-cala-port, go hairm a nabadar a n-aitreabaib agar a longa imimeacta for a g-ceann; agar do cuireadar amac a b-siarda uatmara, longantaca, agar a longa dúba, duaibrioca, dat-iomda, agar a gúdada sleamna, slisceasta, focuir-éneana; agar a laigdeanga fuaigte, fionnarda, ar a leartaib agar ar a lógaib leatna, lán-mine, agar ar h-aigleannaib iomdoimne, eocair blaite na n-olleas; agar ó éúmraib cúin-néide, comraitrionga, caoim-dealbda, crudleatna cuan. Agar no ruidigead for gac luing luat-imeactaig diob sin, sreata néide, no-garda, do naimaib lán-mine, leabar-cuimrioca; agar do ronrad iomnam cubaid, comaontadac, cobraid, cúbar-tuig, lúthman, léidmioc lán-atlam, oll-ear-beag, imeacht-buan, a n-agaid sroc agar saob-anfad; gur bo h-iomarb uaibreac, uall-meanmnac, sreagarta teanna, tulbomba, treatan-meadraca, na d-tonn, ag agallmad na gúd

But, one thing now: Eoghan was seized with melancholy and lassitude for being absent from Erinn, and he proposed to leave Spain. Eibhear, on hearing of this, began to counsel his son-in-law, and said: "If that Erinn of which you speak, O Eoghan, were a thing easily moved, we would deem it easier to send the soldiers and warriors of Spain with you thither to cut it from its foundation, and lay it on wheels and carry it after our ships, and place it at one angle of Spain." Eoghan did not receive this speech with satisfaction, and it was not sweet to him; and Eibhear perceiving that, said: "Well, take my son Fraoch Mileasach, and twenty hundred of the warriors of Spain along with him, who may give you their strength and their support against your enemies." This speech pleased Eoghan and the men of Erinn and cheered their spirits. There were now ships and Laoidheangs forthwith[u] prepared for these warriors of both parties, and for Beara and her attendant women; for, Eoghan did not consent to leave her after him in Spain. However, now, their people flocked to Eoghan and to Fraoch Mileasach; then, that vindictive, unmerciful, host, went forward to the harbours and ports where their vessels and their sailing ships awaited them; and they launched their terrible wonderful monsters; their black, dangerous, many-coloured ships; their smooth, proper-sided, steady, powerful Scuds; and their cunningly stitched Laoidheongs, from their beds and from their capacious fully smooth places, out of the deep, clear-winding, creeks of the coast; and from the calm, quiet, wide, well-shaped, broad-headed harbours; and there were placed upon every swift-going ship of them, free and accurately arranged tiers of fully-smoothed, long-bladed oars; and they made a harmonious, united, co-operating, thick-framed, springing, eager, ready, unhesitating, constant-going, rowing, against currents and wild tempests; so that loud, haughty, proud-minded were the responses of the stout, fierce-fronted, sportive-topped billows, in conversing with the Scuds, and beautiful prows. The dark, impetuous, proud, ardent waters, became as white-streaked, fierce-rolling, languid-fatigued Leibhionna[v] upon which to cast the

[u] *Laoidheangs* being *stitched* were probably canoes covered with hides.

[v] *Leibhionna.*—The word *Leibheann* is found to mean a stage, platform, or deck in all ancient Irish manuscripts.

agar na rgiaṁ-ċoraċ. Sup ba léiġionna rneac-ġeala, rnuċ-bonba, rnoṁ-ċuiprioċa, na dobap-linnte diana, díomraċa, díoġaine, ag diúbraġaḋ na m-briaḋán rigr-ġeal, reaṁaiṁ-tiuġ, rnáṁ-ḋírioċ, a mearg na ruaḋ-ealtan nóḋ-díoġuinne, riaṁ-ċúbraiġe [dona ruaiḋ-biolgaḋaiḃ.] Agar an rguabaḋ an rgiobaḋ rin go rgoċ-uplaṁ [ó ċliaṫaruiḃ] agar ó imlib criṁoċ; agar o ḟorgaḋaiḃ iaṫ, agar ó ċúin-péiḋe calaḋ; co náċ b-ḟacadar ní don ċruinne go coiṁiomalaċ ina g-coṁḟogar, aċt maḋ tonna árda, uallaċa, ainḋéonaċa na h-aiḃéirr, agar an cuan ġarḃ, ġaineaċtaċ an criṫ agar an corruiġe; agar péim no ċaraiḋ, no ṁeap na no ġaoiṫe, aġá noċtain; agar ruiḃneaḋa roda, neaċtṁara, neaṁar-ḟoḋlannaċa ag[eirġe] tar ċrioṙlaċaiḃ coṁ-aiḋḃle na g-círeal; agar an ṁuir boṙb-baoġlaċ, barr-ċeaċaċ, ag coċúġaḋ a briġe lé luaṫ-ioṁrain na learaṫ tar an lear; go d-tárla an ṁuir go corraċ, cliṙde, cloċ-briaonaċ, ne h-ioṁbualaḋ tonn agar tréan-ġaoiṫe. Tárla méaḋ meanman na b-ḟoirneann b-ḟóġnaṁaċ rin, ar g-criocnúġaḋ na long lan-lúċ-ṁar tar an lear, go d-tárla an ġaoċ go dear, agar go dírioċ do na deaġ-ḟearaiḃ iona [n-deaġaiḋ]; agar no eirġeaḋarran go fearrḋa, ḟoraṁail rnir na feaḋmannaiḃ rin, agar do ċeanġladar na h-omnaḋa riġne, no nuaḋa, do na ruaḋ-bóṙḋaiḃ, néiḋe no díoġuinne, go cúbaiḋ, gan laiġe, gan leónaḋ, gan riġeaḋ, gan nói-ċeannaḋ; agar do ġabadar na fóirrne longa, lan-éargaiḋe rin, lanna um na leabar-liontaiḃ, gan dícheall, gan deanmaḋ, ótа Éibil go h-Aċtuaim. Agar do ċuadar na longa luaṫ-imċeaċtaċa, leabair-díoġuinne, tar lann-ḟeadmannaiḃ na laoċ, agar tar ḟuġnoċtaiḃ ḟluċ-doirne, ḟíor-ġubanaċa na fairrge; agar tar ċolbadaiḃ cara, corraċa, cloċ-ḃoṙba, na g-cuan; agar tar ḟléiḃtiḃ rnuċ-árda, ríor-ṁóṁa na rál; agar tar ċladaiḃ tnoma, tuirrioċa na d-tneaċan tonn, agar tar éirealaiḃ coṁdoṁċa, claċ-briaonaċa na g-calaḋ, agar tar tonnaiḃ rotla rliġr-tiúġa, rneaċ-bairr-ġeala na rnoċan; agar tar rnuċ-naḃaiṫaiḃ ruaċda, rnaoċnata, ḟliuċ-ḟorgaḋaċa na ruar-ḟairrge. Go d-tárla an ṁuir go corraċ na mall-ṁaġ

white-flanked, slippery-thick, straight-swimming salmon, among the dark-prowling, foamy-tracked herds [of sea monsters] from off the brown oars; and upon that fleet sweeping with sharp rapidity, from the sides and borders of the terrritories, and from the shelter of the lauds; and from the calm quiet of the shores, they could see nothing of the globe on their border near them, but the high, proud, tempestuous waves of the abyss, and the rough roaring shore, shaking and quivering; and the very quick, swift, motion of the great wind coming upon them; and long, swelling, gross-springing, great billows, rising over the swelling sides of the [sea] vallies; and the savage, dangerous, shower-crested sea, maintaining its strength against the rapid course of the vessels over the expanse, until at last it became exhausted, subdued, dripping, and misty, from the conflict of the waves and the fierce winds. The labouring crews derived increased spirits from the bounding of the swift ships over the wide expanse; and the wind happening to come from the rere, directly fair for the brave men, they arose manfully and vigorously, with their work, and lashed the tough new masts to the brown, smooth, ample, commodious bulwarks, without weakness, without spraining; without stitching, without overstraining. These ardent, expert, crews, put their hands to the long linens [sails] without shrinking, without mistake, from *Eibil*[w] to *Achtuaim*;[x] and the swift-going, long, capacious, ships passed from the hand-force of the warriors and over the deep, wet, murmuring, pools of the sea; and past the winding, bending, fierce-showery points of the harbours; and over the high-torrented, ever-great mountains of the brine; and over the heavy listless walls of the great waves; and past the dark, misty-dripping hollows of the shores; and past the saucy thick-flanked, spreading white-crested currents of the streams, and over the spring-tide, contentious, furious, wet, overwhelming torrents of the cold ocean. Until the sea became rocking, like a soft, fragrant, proud-bearing plain, swelling and heaving, to the force of the anger and fury of the cold winds: the upper elements quickly perceived the anger and fury of the

[w] *Eibil.* The Editor has never before met this word; but from its being placed in opposition to *Acht-uaim* [properly *Ucht-fhuaim*], which means the breast or front of the sails, it must signify the clew.

[x] *Uchtuaim*, properly *Ucht-fhuaim*, the breast or front *hem* of the sail.

mhor-lan, mear-uallach, ag at agar ag eirghe re feirg agar re fuarnad na fuar-ghoithe, agá forrach. Gur thaigeadar go h-éighmhioch na h-airdhreanna fearg, agar fuaraoidh na fairrge ar b-far agar ar b-forbairt. Mairg ám, tárla idir an da cheann rin, eadon, muir agar mor-ghaoth, ag comhthuargain a chéile agar ag codarrnadh re taobaibh thréan-loingi, agar re cnarradaibh comhdaingne, agar re rgúdadaibh rgiamh-aidhle. Gur bo léibhionna cioth-aindhionacha, gruaimh-fhliucha, gruaghanacha, gaibhéochmhóna, guaracthacha an fairrge dia n-éirr; agar gríorúghadh na gaoithe agallmhaighe, ghíomh-doilge ar aighibh agar ar iomdóirrib an aigein ó ioctar go h-uactar; gur bo criochnaighthe, liordha, leabar-rgaoilte, luath-mhionaighthe, loing-bhirrte, buaidhreadh agar bruth-fhoighe na n-gaoth agar na n-greadhan-tonn ar na luath-barcaibh; go nár fágaibh an aindhéine acarain, clár gan criochnúghadh, na tairdhe gan criochlúghadh, na reang gan riar-bhirreadh, na tairrnge gan teannadh, na borb gan baoghlúghadh, na leaba gan mionúghadh, na lirtheng gan leagadh, na cruann gan criochnúghadh, na flat gan rníomh, na reól gan raobadh, na laoch gan leónadh, na óg gan eaglúghadh, na maithe gan mudúghadh, act mad luighne agar luamairreacht na laochraidhe badar ag frearbal greasr agar greathaighe na h-ard-ghaoithe. Cidh tra, act ó caithearbadh an ghaoth a goil, agar nach b-fuair aoibh na onóir on bhrairrge, do imthigh roimpe go baoth, barr-údmhall go h-ionadh iomuathaigh a h-anta; agar budh rgíthioch an muir da monghar agar da meadhair-ghearán; gur rgairreadar na raoth-tonna da rúbal nó go d-tainic meanma iona maithibh, agar ronairrte iona fluaghaibh, agar láthar iona laochaibh, agar céadfadh iona g-curadaibh. Gur féoladar romra fón néim rin gan láthar gan toirmeargh, go ránghadar cuan cluthar-mhín Cealga, agar go calad innri Greagraidhe. Agar tainic Eadaoin a n-aghaidh Eóghain annrin, agar do fear fáilte go miochair muinnteairtha frir, agar do innir rséala Eirneann dó; agar do innir dó go rabadar maithe Muman a n-aon tigh a g-Carn m-Buidhe. Agar ba binn le h-Eóghan an t-agallmhadh rin Eadaoine, agar do beartadar an laoidh ríorana :—

sea growing and increasing. Woe, indeed, was it to have stood between those two powers, the sea and the great wind, when mutually attacking each other, and contending at the sides of strong ships and stout-built vessels, and beautiful Scuds ; so that the sea was as showery-tempestuous, growling, wet, fierce, loud, clamorous, dangerous, stages after them, whilst the excitement of the murmuring, dark-deeded wind continued on the face and on the sluices of the ocean from its bottom to its surface. And tremulous, listless, long-disjointing quick-shattering, ship-breaking was the effect of the disturbance, and treacherous the shivering of the winds and the rolling billows upon the swift barks; for the tempest did not leave them a plank unshaken ; nor a hatch unstarted, nor a rope unsnapped, nor a nail unstrained, nor a bulwark undangered, nor a bed unshattered ; nor a lifting[y] uncast down ; nor a mast unshivered ; nor a yard untwisted ; nor a sail untorn ; nor a warrior unhurt ; nor a soldier unterrified ; nor a noble unstunned ; excepting the ardour and sailorship of the brave men who attended so the attacks and howlings of the fierce wind. However, now, when the wind had exhausted its valour, and had not received reverence nor honor from the sea, it went forward, stupid and crest-fallen, to the uppermost regions of its residence; and the sea was fatigued from its roaring and drunken murmurings ; and the wild billows ceased their motions ; so that spirit returned to the nobles, and strength to the hosts, and activity to the warriors ; and perception to the champions. And they sailed onwards in that order without delay or accident, until they reached the sheltered smooth harbour of Cealga,[z] and the shore of the island of Greagraidhe. Then Eadaoin came to meet Eoghan, and bade him a sweet and affectionate welcome ; and told him the story of Erinn ; that the nobles of Mumhain were in one house at Carn Buidhe at that time; and the conversation of Eadaoin was sweet to Eoghan ; and they spoke the following poem :—

[y] *Lifting.* "Lifting, the higher part of the stem of a vessel, marked by the seat of the king or admiral, whence commands and orders were given to the rest of the fleet."—Veralius notæ in Historiam Gothrici et Rolfi, p. 94. Upsal. 1664.

[z] *The harbour of Cealga.* This harbour is stated in all the other copies, except that of Maguire, to be situated on the south side of the island of Greagraighe.

Mairg sin a Gadaoin uallach,
gá d-tá an cuingán cath-buadach,
an maighir a buaidh na m-ban,
ina n-innsi a nabamain.

Maighidh an fiodholl eagain,
do h-imbeartaoi a n-áird-leabaidh,
ir maighidh an Grianán greine,
a g-cluinti an Tiompán téad-binn.

Ar dúrgadh riabha do rígh,
an fear da d-tángair a d-tír,
agar méanaidh go briath m-binn,
da roinn áird-flatha an Eirinn.

Conaire agar Maicniadh don mhoigh,
meic Mhoga Láma ir Luigdheigh,
atáid a g-Cathair m-Buidhe m-bil,
an rioghraidh uile a n-aon tigh.

Eirigh a d-tír, déana calma,
fágaidh do longa falma,
do ghealba a n-aon tig uile,
rioghraidh Muman mór-ghloine.

[a] *The noble Grianan.* The meaning of the word Grianan has been much discussed by modern English scholars, who have written imaginary accounts of Sun and Fire worship among the ancient Irish. The Grianan, i. e. sunny place, was too good to be devoted to any other purpose than a place of worship of the Sun. Sometimes it was the "Round Tower." The passage here, however, shews sufficiently that it was a place of resort for lovers, where the softening influence of the sun was rendered more charming by the enchanting strains of the Tympan or Harp. The Editor has ample authority, from authentic sources, to shew that the Grianan was nothing more than a place for enjoying the light and warmth of the sun in a chamber—a balcony.—See "*Bricrenns Feast*," or a separate edifice. See *Cathreim Chongail-Chlairinqnigh*. This, with a host of other words, will be amply illustrated in the forthcoming Irish Dictionary.

[b] *Timpan.* The word Timpan, which is ordinarily understood to mean

Logh. That is well, O high-minded Eadaoin!
Who ownest the battle-victorious bark,
O glory of women, dost thou still survive,
In this Island where we were once before?

Ead. (Yes);—the adorned chess-board exists,
On which we played on the noble couch:
The pleasant Grianan[a] also remains
Where the sweet-stringed Timpan[b] was heard.

It is a revival of prosperity to a king,—
The luck which attended upon your landing
And 'till the end of time shall live
Two sovereign divisions of Erinn.

Conaire and Macniadh of the plain,
The sons of Mogh Lamha and Lughaidh,
Are now at the pleasant Carn Buidhe,—
The princes all, in one house.

Go forward and land, behave gallantly,
Leave all your ships deserted;
You shall find in one house all
The princes of great, noble Mumhain.

a Tympan or drum, is generally found in Irish MSS. to be used for the word Cruit, a harp. The Harp and Timpan were, however, different in ancient times. An old Irish Glossary says that the Timpan was made of the willow or sally tree and bronze. The following passage will shew what an ancient Gaelic translator of the Old Testament believed the Timpan to be. "Na fir dono dana leo do Moyse ocus im Aron. Ocus ogmeche na mban im Muime .i. Muime ingen Amraim .i. risin do Moyse isbe, ocus ri oc fennim Timpain." "The men at one side of Moses and around Aaron. And the assembly of the women around Mary [Miriam] the daughter of Amram, i.e., the sister of Moses was she, and she playing a Timpan."—Leabhar Breac, fol. 49, b.b. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances."—Exodus, chap. 15, ver. 20. There can be but little doubt that the Timpan in our text is intended to mean some description of harp.

Na marb act gab a n-gialla,
ní b-fuil cómhainle ar clallda,
do ghealda, a flaith líth go n-aoibh,
gach ní bur maith le h-Eadaoin. Maith.

Ar maith an folad a d-tangair a d-tír a Eógain, an Eadaoin, óir ar naoi m-bliadna gur aniugh a taoi a b-féaghmair Eireann, agar atáid h-earcanaid ag caithead do chíche an comhfad rin, agar eirigh anoir dá n-ionnraighead, agar buaidheórthar liomsa a b-fortaineada, agar a b-fuineachtar, go nách b-fághaid nabad na nathúghad nómad. Ar annsin do chuaid Eogan a d-tír a n-oilean Eadaoine agar a mhuinntir uile mar aon rir; agar do léigeadar a b-fortmnada re fearann na finn-innsi, agar cuig Eadaoin toiseach a flaithe d'a féachain do na flaithibh. Jarrin cughad Maghan maoimheach, mac rígh Deiscirt Eireann d'agallaim Eogain agar do raid rir: Eirigh go Carn-m-Buide, go h-airm a b-fuilid Mhuimnigh, agar innis dóibh go d-tangara a n Eirinn don dulra gona b-fuil d'allmhuradaibh an fochair. Do riacht Maghan roimhe go Carn m-Buide, agar do bádar maithe Mumhan roimhe a n-aon tigh óla ann rin; agar ní b-fuair fidein a n-ionad aithirgh no uirfighill iad; agar ní cughadar dá n-uisi ná d'a n-airne é; agar ráinic an air d'ionnraighidh Eogain uime rin. Ro fearghaighead Eogan go h-anbforaigh leir rin. Racadra da n-agallaim an Deargdamhra dnaoi. Agar do ghluair roimhe go héimeamhail, go ráinic Carn m-Buide, mar a rabadar an rígh gcraidh, agar do bí ag éirdeacht le muinn, agar le meadar-cómhradh na mór-fluagh; agar do bí ag iarraidh a léigean d'agallaim na n-uaral rin; agar ní b-fuair freagra bud lór leir, agar ó nach fuair, do labair go feargach fuaraideach friú. Ro labair Maicniad mac Luighdeach rir a g-cionn aitaid ian rin, agar do fiarfaid fséala go dtéagarac de. Agar do innis an dnaoi dó Eógan do teacht a d-tír a n-Eirinn, agar go n-dúbairt rid fan bnaighde agar eidearnead do beit aca 'na urcomhair, nó go d-tucfad d'ionnraighidh ná bruighne iona m-beithir, 'na bonbruachar. Agar a dubradar-fan go mad maith leó Eógan gona

Slay them not, but take their hostages,
There is no counsel more wise than this,
You shall receive, O prince, honor and reverence,
And whatever is pleasing to Eadaoin.

Good are the omens which attend on your landing, O Eoghan, said Eadaoin; for nine years to this day are you absent from Erinn; and your foes have continued to spend[e] your country during that time; go now and attack them; and I will confound their watches and their attendants, so that they shall not receive warning nor notice of your approach. Then Eoghan went ashore on Eadaoin's island, and his people all along with him; and they spread themselves over the lands of the fair isle; and Eadaoin brought the first of her banquet to the nobles to taste. Then Maghair Maoimheach, the son of the king of the south of Erinn, was called to speak with Eoghan, who said to him: "Go to Carn Buidhe, where the men of Mumhain are, and tell them that I have come to Erinn on this occasion, and the number of foreigners that accompany me." Maghair went forward to Carn Buidhe; and the nobles of Mumhain were all before him in one drinking house there; and he did not find them in a place where he could deliver his message, or converse with them; and they neither noticed or observed him; whereupon he returned to Eoghan. Eoghan became unappeaseably enraged at this. "I will go to speak to them," said Deargdamhsa, the Druid; and he set forward expeditiously till he came to Carn Buidhe where the princes were; and he listened to the hilarity and the mirthful conversation of the great host, and sought to be permitted to speak to the nobles, but he received no satisfactory answers; and therefore he spoke angrily and threateningly to them. Macniadh, son of Lughaidh, spoke to him in some time after, and eagerly asked news of him; and was told by the Druid that Eoghan had come ashore in Erinn; and that he charged them to have hostages and pledges ready for him, or that he would come in a furious rout to attack the court in which they would be. They answered that they would be glad to get Eoghan and his foreigners into their hands to slaughter

[e] *Have continued to spend.* That is, of his country and spend them. had continued to draw in the revenues

allmhurachaibh d'fhaghail re na n-oirleach. Mareadh do dheanta imtheacht an an t-eighear, agus na bíodh inghean Chuinn ceat-chathaigh ion bun g-cuimhneach an chionn foirnge Cóghain; agus idhepit an laoidh.

Labhraidh neach 'r an cann cáin,
a óga fil 'r an m-bruighin,
tabhraidh fheagha nach fáth fann,
an Cóghan taidleach taoibh-fheang.

Adheanta riot a Dheirg déinn,
an mac Luighdioch go lan-mhéin,
an líon thangadar ale,
noca roirid do ridhre.

Sathaidh bean Chonaire chaoin,
inghean Chuinn, an chnoca chaoimh,
eirgeadh uaibh na bíodh artoigh,
na dearnatar uirre fionghoil.

Calma Conaire na n-each,
ir Maicniadh mac Luighdheach,
agus Daire na d-trí g-cath,
agus Maine mac Duirmhech.

Fiaoch Mhílearach mac Eibir,
rígh na h-Earpaine nó eirigh,
fear go m-brígh ir go m-blad,
an nach g-cuireann rusom fladhradh. Labhraidh.

Rainic an dhaal, Dearghdamha, d'agallaim Cóghain ann rin, agus no innis fáidhe na ríoghraidh uile iona fiadhnaire. Ar annrin do eirigh Cóghan gona allmhurachaibh go fearghach, agus do ghluaireadar rómpa iona g-cipthibh cóimhte go Carn m-Buidhe, nó go rabadar um an teach a rabadar an ríoghraidh rin. Go dtug nar léighiodh aon duine da maithibh amach nó gur ghallradh uile do Cóghan, agus go d-tucadh uile a lámha iona láimh, eadon, Conaire, agus Maicniadh, agus Flann mac Fiachrach rígh oirthir

them. "Well, then," said the Druid, "I shall go away, and let not the daughter of Conn of the hundred battles be in your ale-house at the coming of Eoghan's anger;" and the Druid spoke this lay:

Let some one speak, in this fair Carn
O you warriors who are in the court,
Give an answer,—the cause is not trifling,
To Eoghan the brilliant of noble stature.

I say unto you, O stainless Dearg,
Said the son of Lughaidh with good intent,
In the numbers that they come hither
They shall not go back again.

Saraid, the wife of comely Conaire,
The daughter of Conn of the beautiful form,
Let her depart from among you, let her not be in the house,
That she may not be slaughtered.

Brave is Conaire of the steeds,
And Macnaidh the son of Lughaidh,
And Daire of the three battles;
And Maine the son of Duirtheach.

Fraoch Mileasach the son of Eibhear,
The King of Spain, has arisen;
A man of might and renown.
A man whom chains do not depress.

The Druid, Deargdamhsa, reached back to speak to Eoghan, then, and repeated in his presence the words of all the princes. Eoghan then arose, with his foreigners; and moved forward in well ordered battallions to Carn Buidhe, until they surrounded the house in which these princes were; one of whom was not permitted to go forth until they had all submitted to Eoghan; and had placed their hands in his hand, that is, Conaire, Macnaidh, and Flann the son of Fiachra,

Muman. Agus tugsad braighde agus eidhneadha d'Eóghan, agus do bí a b-fleadh agus a b-fuilneagh air a oidhúghadh an oidhche sin. Agus do éirgeadar go meanmnach mór-aigeantach air na mharach, agus do thionóilsiod a n-oineachtas um an ard-righ, eadon, um Eóghan; agus do badar uile ó aithoc go rígh agá riaruighadh. Ar annsin do gonn Eogan Mhagar mac rígh Deiscirt Eireann cuige, agus adúbairt ris: Eirigh uaim a Mhagair, ar sé, go h-ailim a b-fuil Fiacha Baiceadha mac Catháoir mhóir, agus innis dó ar d-tiachtainne a n-Eirinn don cur so; agus innis dó fós gurab é Conn céad-cath do marbh a athair a g-cath Mhuighe h-Agha. Acht gid atá a fior aige féin; agus ar é tug forichidhmach anma air féin; agus tigeadhidhein linne dá dhíogaltc sin ar Chonn don dul so. Agus cuimnigeadh a anbfalta go coitcionn do Chonn, agus tabhradh fochraide laighean go léir leis don dulta. Agus adúbairt an laoidh:—

A Mhagair éirigh buidh dear,
go cinnidh Laighean na laoch lear,
raidh ne Fiacha, forum n-glé,
tainic fann mo fhochraidhe.

Mór an t-fochraide fil ann,
Fiaoch Mílearach na n-géar-lann,
ir ficce céad go n-airmne,
do fluagh adhbal na h-Earpaine.

Millfidh Cruacha, gnímh gan gheir
agus Eamhain gan éirleir;
an rígh beanfaidh do Chonn,
da b-fionnaidh cách a comlonn.

[d] *Fiacha Baiceadha*, king of Laighin or Leinster.

[e] *It was he who gave him the* [cause of the] *nickname*. The following account of the origin of the name Fiacha Baicidha, or Fiacha the lame, is from a tract preserved in several of our old manuscripts, entitled "An Cóir Anmann," "the explanation of names."

"Fiacha baicidha mac Catair mhaircidh dia n-debrad ní h-andorum. Dia tainic cath Mhuighi h-Agha eitir Chatair mhar ocus Chonn mac Feidhlimidh Rechtmair. Do connaigh Fiacha mac Catair ocus Oilill Gabhna do chuatadh Temhrach ir in cath. Gonair Oilill Fiacha, gur therc

the king of East Mumhain. They gave hostages and pledges to Eoghan; and their feast and banquet were at his command that night. On the next morning they arose with high spirits and mind, and collected their assembly around Eoghan the chief king, to whom all, from vassal to king, did homage. Then Eoghan called unto him Maghar, the son of the king of the South of Erinn, and said to him: "Go from me, O Maghar, to Fiacha Baiceadha,[d] the son of Cathaoir Mor, and tell him of our coming into Erinn on this occasion; and further tell him that it was Conn of the hundred battles that slew his father in the battle of Magh Agha; which, however, he well knows, and it was he that gave himself the nickname[e]; and let him come with us to avenge all that upon Conn, and let him remember all his enmities towards Conn; and let him bring all the forces of Laighin with him on this occasion." And he spoke this lay:

O Maghar, go thou to the south,
To the country of Laighin where heroes dwell,
Say unto Fiachaidh of the noble marches,
That I and my forces have come here.

Great is the force that is here,
Fraoch Mileasach of the sharp lances,
And twenty hundreds to be counted,
Of the powerful hosts of Spain.

They shall destroy Cruachain[f]—no prohibited deed,
And Eamhain[g] without neglect,
The sovereignty they shall wrest from Conn,
When all shall see their valour.

luṫċeċ a ċoṁṁ, co m-baí bacaċ de. Coṁḋ de no baí Fiaċa Baiciḋa faṁ." H. 3. 18. p. 568. Library T.C.D.

"Fiacha Baicidha the son of Cathaeir Mor, why so called? It is not difficult for me to tell. When the battle of Magh Agha [A.D. 122] took place between Cathaeir Mor and Conn son of Fedhlimidh Rechtmhar; Fiacha, son of Cathaeir, and Oilill of Gabhra [near Tara] met in the battle. Oilill wounded Fiacha, and severed the sinew of his leg, so that he continued lame, and from that circumstance he was called Fiacha Baicidha [or, the lame.]"

[f] *Cruachain*. The name of the hill on which the royal palace of Connacht stood.

[g] *Eamhain*, latinized Emania by modern Irish writers, was the name of

Tuitfid Conall loinn da lainn,
deag-mac Aonguſa ionlain,
man do roinnſ gnim trid gail,
Innſi go fſion a Mhagail. A.M.

Do gluaſſ Magan roime ſiſ an teachtaireacht ſin ianam, agus do gonn Eogan Deargdamha dhiaoſ da ionnſaigid, agus a dubailt ſiſ: Eiriġ uaim go Bruaſal mac Briuin agus go h-Eochaid Coba, da riġ Ulad, agus innſi dġid gusnab é Feidlimid Reachtmar do marb a h-aithre, agus gusnab é Conn fesin do chuir fó daor-chios dun-fogamha iad; agus do fgail Tearmann cona tuitfium friu; agus teigid an na h-adbarraib ſin do chongnam linne a n-agaid Chuinn. Rainic an dhiaoſ roime ſiſ an teachtaireact ſin d'agallaim Ulad. Do thionóladar a mhuinntir uile go h-Eogan ann ſin, go raibe naoi g-cata a n-aon baile. Agus do thionóilfiod laġin go leir, [agus tangadar go h-Ath Leathan for Bearba.] Agus tangadar Ulltaid uile go Fionnchairn na foraire an Sliab Fuaid, d'achtain, agus d'ionnarbad

the ancient palace of the kings of Uladh, or Ulster, situated about two miles to the east of Ard Macha, or Armagh.—See *Leabhar na g-Ceart*, p. 22, note [t].

[h] *Conall the furious*, i.e., Conall, son of Aenghus Feirt, king of Connacht.

[i] *Wrested Temhair, &c. from them*. This must be a mistake, since it was from the Leinster-men Conn wrested Temhair, by the fall of Cathaeir Mor in the battle of Magh Agha.

[k] *Ath Leathan on the Bearrbha*, i.e., Broadford on the river Barrow.

[l] *Fionn-charn na foraire*, i.e., the white *carn* of watching, on Sliabh Fuaid. Sliabh Fuaid, i.e. Fuad's mountain, a mountain near Newtown Hamilton in the County of Armagh.—See *Annals of the Four Masters* p. 26, note [e].

The following passage from the Cōm Anmann, see page 56, note [e], will shew the use of this white heap of stones: Cormac Connloingeas was the distinguished son of the celebrated king of Ulster, Conor Mac Nessa, who died in a fit of anger on the day of the crucifixion of our Saviour, on learning from his Druid that the Son of God was unjustly put to death by the Jews.

"Niad an Carnn do rad re Cormac Connloingeas .i. Finncarnd na foraire an Sliab Fuaid. Is as an Carnn fin ba niad é a comed a coigid feirrin. Ar do bert na ceithre coigid eile a comcobad cogaid fri Concobar ocus fria coigid Ulad. Ocus bat niad na cōig coigid in ti Cormac Connloingeas as an Carnn ucat. Is de ba Niad in Carnn Cormac."

"The reason why Cormac Conn-

Conall[h] the furious shall fall by his arm,
The noble son of accomplished Aonghas;
As you have performed deeds of valour,
Tell this in truth, O Maghar."

Maghar went forth with that message; and Eoghan called Dearg-damhsa the Druid unto him, and said to him: "Go from me to Breasal, the son of Briun, and to Eochaidh Cobha, the two kings of Uladh, and tell them that Feidhlimidh Reachtmhar slew their fathers, and that it was Conn himself that placed them under slavish tribute and hard service; and that he wrested Teamhair and its appurtenances from them;[i] and, for these reasons let them come to assist us against Conn." The Druid went with that message to address the men of Uladh. All Eoghan's own people gathered round him then, until nine battalions assembled there around him. The men of Laighin assembled and marched to Ath Leathan[k] upon the Bearbha [Barrow]. And the men of Uladh all marched to Fionn-charn-na-foraire,[l] on Sliath Fuaid, to depose and

longes was called the Champion of the Carn, that is, the White Carn of watching on Sliabh Fuaid [was this.] At that Carn he was a champion guarding his own province. Because the other four provinces were leagued in war against Conor and the province of Ulster. And he, Cormac Conn-loingeas, was the Champion of the five provinces at this Carn. Hence Cormac was the Champion of the Carn." H. 3. 18, p. 594. MS. T.C.D.

The following passage from the *Tain Bo Cuailgne*, also, although not noticing the Carn, alludes to its existence and use: in giving an account of Cuchulanus' deeds on the day upon which he first received the arms of a knight at Emania, after which he proceeded to the border of the ancient Uladh or Ulster at the Boyne near Drogheda:—

"Ag beic Cuculainn friss in araid, ingaig bioc for fin neclaib cula ol-fé. Ceb lec on, ol in cana. Cén ab ingaig in crige, on Cuculainn. Tecaic dfrubis co rlab fuaic. Fotroccad Conall Cernach and. Do Conall, dna, do flaith imbegail in coicid allaili, fobic no bid cach laechaile do Ulcaib a laa hi flesid fuaic fri mifnadud neich do cifrad co naillcetul no do comroc fri fer, combad andiu condiligea frisi, ar na celeb nech docum nEmna cen flaithiud."
—*Leabhar na h-Uidhre*, fol. 78, a. b.

"Cuchulainn said to the charioteer: put pressure on the horses now. In what direction? said the charioteer. As far forward [from Emania] as the road reaches, said Cuchulainn. They came then to Sliabh Fuait, where they met Conall Cernach. It was to Conall, now, it happened to protect the province [of Uladh] that day; for one of the champions of Uladh used to take his day in turn

Chuinn. Cíod tra, act d'iompoidhiod fir Eireann uile ain, gionmo 'tá'd Connachtaigh nama. Do h-innread do Chonn an cóimheirge rin agar do fágail Teamhair cona tairrgar; agar tainic Conall agar Connachtaigh ina cómhdáil; agar tainic Goll mac Morna cona Fiannaibh dá ionnraighidh. Agar do h-innread do Mhogh Nuadad Conn d'fágbáil na Teamhrach gona tuirrgar, agar gona tuathaibh ar teicead ré cách. Ar fíor rin ar Mogh Nuadat, ionad bunaidh rígh Eireann Teamhair, agar ó do leanadh mirr ar fiadhaidh dá cóigead Muman, leanadra éirrion a g-cóigead Chonnacht do'n chuirr. Agar do gluaireadar rómpa gan fuireach go Magh dá dor a n-deirgeart Dealbna; agar tugsat taob ré Laighib a g-coigead féin dia n-éir; agar tángadar rómpa ar na mhárach go Sean Ath mór, fuir a náidead Ath Luain [anidh] agar do badar an oidhe rin a n-oirtear an átha, agar do riachtadar ar na mhárach go Dubh agar tar dromdhéal, agar do gabhad longphort ag Loch Bó an oidhe rin. Agar tángadar ar na mhárach a d-Tóchar Caorach Mheidhbe, agar a Magh n-Aoi mic Ailgiuba an druad. Agar dob' áil le h-Eógan gan anadh annsin act Cruacha do chreachad, agar Magh n-Aoi d'argain; nó go d-tuig Conaire agar Malcmad iomforbad fair, trí arlach atcuingidh, do congbáil a g-cleamnara agar a g-carpadaib do Chonn, nó go g-cuireadh teachtaireacht um ceart agar um cómhroinn crích cuige. Do fiarfaig Eógan crédh an comhroinn.

upon Sliabh Fuait, to protect any one who came with a poem, or to fight with a man; so that it was there he would meet them, in order that none should go to Emania without being perceived, &c."

Other copies of the *Tain* call this place ath na forraire, the ford of watchings, and add that the champion who kept watch was bound to give combat to any hostile parties who approached Emania, and there can be little doubt that the White Watch *Carn* was on the hill of old.

[m] *Magh da Dhos.* The plain of the two bushes or trees.

[n] *Dealbhna.* Now the barony of Delvin in the County of Westmeath.

[o] *Ath Luain*, i.e., the ford of the Luan, or Loin, now Athlone on the River Shannon. The name of this ford was changed from *Ath Mor*, or great ford, to *Ath Luain*, after the *Tain Bo Cuailgne*, probably about one

banish Conn. In the mean time, all the men of Erinn revolted against him, excepting the men of Connacht, and Conn being informed of this revolt, abandoned Teamhair and its appurtenances; and Conall and the men of Connacht came and joined him, and Goll, the son of Morna, with his Fianns came also to him. Mogh Nuadhad was informed of Conn having left Teamhair, and its appurtenances, and its tribes, flying from the revolters; "That is true," said Mogh Nuadhad, "Teamhair is the original seat of the kings of Erinn; and as he (once) followed me across the two provinces of Mumhain, I shall now follow him into the province of Connacht." They then set forward without delay to Magh-da-dhos[m] in the south of Dealbhna;[n] and having confided their own province, in their absence, to the keeping of the men of Laighin, they marched forward on the next day, to old Ath-Mor [the great ford] which is called Ath Luain[o] at this day, on the East side of which ford they halted that night. On the next day they reached the Dubh,[p] and passed over the Droibheal[q]; and they pitched their camp at Loch Bo[r] that night; and came on the next day to Tochar-Caorach-Mhebhe[s] and into Magh Aoi[t] mhic Allghubha an Druadh [Aoi the son of Allghubha the Druid's plain]; and Eoghan was desirous not to remain there, but to plunder Cruachain, and ravage Magh Aoi, until Conaire and Macniadh detained him by their persuasions, in maintenance of their own alliance and relationship with Conn, until he had first sent him (Conn) a message, with terms of adjustment and an even division of territory.

hundred and fifty years previous to the Battle of Magh Lena. The Donn Cuailionn, or brown bull of Cuailgne in Louth, for the possession of which Meave, Queen of Connacht, made war on Ulster, and which, after a contest of ten years, she succeeded in carrying off to her own country, had no sooner arrived there than he made battle with the Finn-bheannach, or white-horned bull of Connacht, which he overthrew, and taking him on his horns, ran off towards this ford, shattering and shivering him to pieces. Wherever any part of the Finn-bheannach fell, the place took the name of that part of the beast; and his luan or loin having dropped at Ath-Mor, the ford thence was called Ath Luain, or the ford of the loin.

[p] *Dubh.* The black river.

[q] *Droibheal.* The difficult pass.

[r] *Loch Bo.* The Cows' Lake.

[s] *Tochar-Carrach-mhebhe.* The Causeway of (queen) Meave's sheep.

[t] *Magh Aoi.* So named from Aoi the son of Allghuba the Druid. The palace of Cruachain was situated in this plain. See *Leabhar na g-Ceart*, page 104, note [l].

Ní maith cath gan [comhaidh] a airdrighi, ban fadhan, agar cairrgeap leath Eireann uaithi don churra do Chonn agar léigeadh ad laimhi an leath no gabhair thé iomchomhnam, d'Eirinn. Do gonneadh, fanam, Dearbhdhamhra dhaoi go h-Eogan, agar adúbhradh nir dul do thairrgiu na comhnonna rin do Chonn. Agar do gabadar ag iom agallaim athaidh annrin eatorra féin. Iomchura Chuinn. Do chuaidh féin agar Conall agar Goll mac Morna, gona laochaibh, go léir-thionóilte an lá rin ar bruach Tobair Tuillrge, agar fuaradar fiot na rochtaide rin, agar do chonncadar na g-cómhaidhe ar chocaibh uathaibh fad. Agar fuaradar fiot a n-airdin, agar a n-imtheachta, agar a g-cómhairle, ó Chonaire agar ó Mhaicnidh; óir tángadar teachta uatha go h-airm a raibe Conn agar Cónall, agar do innreadar rséala an t-ríogh go dimhneadhach dóibh, eadon, nach gleabdaoir gan leath Eireann d'fágail ó Chonn, nó cath tar a cheann. Ba rséimm adbhal aigeanta re h-uairlibh muinntire Chuinn rin, agar ó do chuala Conn féin an cómhradh rin do chrom a cheann agar do chogainn cruinn a chraoibhe ó a h-urlainn go a h-ionnrma, ionnar gur ab é a crú cruaidh, neimhneach, do ghabhartair re a gheal-dheadaibh; agar do eirigh go h-obann annrin, agar do chuaidh féin agar Conall agar Goll agar Beagan do mhaithibh a mhuinntire, ar fód fó leith a g-caoinriot comhairle; agar do bí agá rádha rin fri hearbhal éigin do thabairt ar Eógan go na allmhurchaibh, nó go racad Eire uathaibh gan athrar don dul roin, agar go mad aithrioghe uile iad; oir do innrtuigheadar Ulltaigh uile, agar Laighnigh go léir-thionóilte forro. Do labair Conall Cruachna an tan rin agar aread adúbairt: Do dheanmaoidhe uime rin athail do ghniomaoidh re gach docamhal oile, eadon, a n-diochur a g-ceart catha agar comluinn. Agar do innrad an laoidh:—

Cómhairle dúinn a Chonaill,
tuigeadh arm-théala ornainn,
nuig Eógan mhéir-fheang, flaith fáil,
leath Eireann ar ar n-urlámh.

Eoghan enquired what the division should be. Battle without an offer of terms is not good, O chief king, said they, and let the half of Erinn be offered by you on this occasion to Conn, and let him leave to you the half of Erinn which you have acquired by conquest. Deargdamhsa, the Druid, was then summoned before Eoghan, and told to go and propose that division to Conn; and then they continued to converse among themselves. To return to Conn: himself and Conall, and Goll, the son of Morna, and his warriors, marched in full muster that day to the brink of Tobar Tuillsge[u] and they received an account of those forces, and saw them occupying the hills at some distance from them, and they obtained a knowledge of their march, their history, and their objects from Conaire and Macniadh, for secret messengers came from them to Conn and to Conall, who quickly informed them of the intentions of the army, not to take less than the half of Erinn from Conn, or battle for it. This was an awful stunning to the minds of the nobles of Conn's people; and Conn himself, on hearing the intelligence, bowed his head, and gnawed the tree of his spear from its heel to its mounting, and until his white teeth were checked by its hard venomed socket. He arose suddenly, then, and went with Conall and Goll, and a few of the nobles of his people, to a separate spot, into close council; and he pressed them to give some opposition to Eoghan and his foreigners, or that Erinn would, without doubt, pass away from them on that occasion; and that they should all be deposed kings, for that all the men of Uladh, and the men of Laighin, fully congregated, had turned upon them. Conall of Cruachain then spoke, and said: We shall act in this difficulty in the same manner as we do in every other difficulty, namely, drive them out by the right of battle and combat; and they made this lay:

Conn. O Conall, give us thy counsel,
A great disaster has been brought upon us,
Eoghan, the slender-fingered king of Fail,[v] has taken
The half of Erinn out of our hands.

[u] *Tobar Tuillsce*, the name of a well in the village of Tulsk in the barony and county of Roscommon.—See *Annals of the Four Masters*, p. 793, note [m].

[v] *Fail.* Erinn.

Déna an dí do ghí re cáċ,
conghaibh do fhiaċ ar do fháċ,
tabairt, a ċúirt, náċ cúirt laghach,
cad ar mholadh do Mhogh Nuadhad.

Rón threighfhiodh Ulaidh na n-eaċ,
ir Laighin na luaċ-ċreaċ,
gonáċ b-fuilmhidh re fáċ n-gluinn,
aċt mirr ir tú a Chonuill.

I n-anfann re tionól teann,
a Mhic Mhórna na mór-leann,
go b-fionnaidh cáċ bar n-aidhble,
Fionnam chéadh do ċómhairle. Cómhairle.

Agar arí comhairle ar an h-anáidh aca an tan sin, eadon, Mhagh n-Aoi d'fhaghbáil agar d'fholmhúghadh go h-aċlaim uimhirnigh, agar a m-bannthaċta agar a m-bó-ċáinte do ċur o n-dhoibhéalaibh, agar a n-dítheadhaibh uaighneaċa dá n-dídean, agar dá n-iomċoimeadh; agar gluaiseaċt dóibh féin go foirdheaċ feidhm-láidir, an beaghan sluaigh no badar, láimh re mór-fhuaigh Mhoga Nuadhad. Agar do ghluaiseadar rómpa go neamhċainnteaċ láimh re mór-fhuaigh Mhoga Nuadhad go naighadar go coill Gairb-fuir agar do ghabadar longphort ann. Agar no ba ceafaċtaċ Conn ar a ċóimhtionól an tan do ċonnairc ag gabáil longphuirt iad, agar no aiċinn dá feadhnaċaibh tine ghaċa dhéire, nó gaċa thiaghar, do dheanamh ar fud na fíodhaidhe [ar go madh aidhbhidhe hé a n-earcáilidhibh iad, a b-faicsin ar an órdúghadh sin. Agar tugadh uimhór a n-airgidhe um an tine aga raibe Conn féin; agar adúbairt Conn ann sin: Cionnar ata an coill uaibh anoir a óga, ar sé. Atá sí na doighir donn-fuadh, dearg-larrach uile, ar iadsoin. Leanfaidh an t-ainm sin di go brath ar bhaoi Chuinn, eadon, Coill fuadh. Ar ann-sin táinic Dearghdamhra bhaoi d'ionnsaighidh Chuinn sir na comháibh no ráidhfeamaoir nómhainn, eadon, re leiċ Eireann do tabairt do comhaigh dó. 'Nior labair Conn aon focal 'na agaidh; agar adúbairt Conall sir fheagha do tabairt ar ollamh Eogain.

Conal. Do thou as thou dost to others,
Keep thy shield upon thy shade,
O mighty pillar give
A battle upon the plain to Mogh Nuadhad.

Conn. The men of Uladh of the steeds have abandoned us,
And the men of Laighin of rapid plunders,
So that there are now for the just cause,
But myself and you, O Conall.

Shall we wait for a powerful gathering,
O son of Morna of the rich cloaks?
Until the foe shall see your greatness,
I ask what is your counsel?

The counsel upon which they decided at that time was, to abandon and evacuate Magh Aoi quickly and courageously; and to send their women and their herds into their difficult passes, and lonely deserts, for their protection and safety, and to go forth themselves, compactly and stoutly, in the small number that they were, in a line close to the great host of Mogh Nuadhad. And they moved on silently, close to Mogh Nuadhad's great army, till they reached Coill Garbhruis [Rough Wood]; and they pitched their encampment there; and Conn grumbled at the smallness of his muster when he saw them taking up their encampment; and commanded his divisions to make a fire for every two or three of them throughout the wood, [that[w] they might appear the more formidable to their enemies, to see them in that order. And the greater number of their chiefs were brought to the fire at which Conn himself was, who said: How does the wood appear to you now, my men? It is all one brown sheet of red flame, said they. That name of Coill Ruadh [Brown Wood] shall cling to it for ever, said Conn's Druid. It was then that Deargdamhsa, the Druid, came to Conn with the proposals which we have already mentioned, to offer him the half of Erinn as terms. Conn spoke not a word against him; but Conall requested him to give Eoghan's chief

[w] There are four leaves torn out of the original here, but they are supplied from No. 220, p. 155.

Tuaidh Conn a luaidh comhaimle da agallaibh uime, eadon, Conall agas Goll, agas fir na Cruachna, agas mail Muighe h-Aoi, agas maighe Muirthe, agas brúighaibh Breagha, agas fir Aithe, agas Odba, agas fir Chnódha, agas fir Cheanna, agas fir Gabhrain, agas fir Chleitigh agas fir Tailltiu, fir Aradh, fir Fhreamhann, fir Mhaloin, fir Beathra, fir Teabtha, sin Tortan, laoich Luimnigh, Clanna Tomoir, agas fir Chomainn im Theamhraigh. Agas no badar achaidh imchian a g-coinne comhaimle um na comhchaibh sin, agas do fanadar an leith Eilneann do léigean uatha do Eógan a n-dóchar a allmhuraigh dá fágbáil, agas go n-eirneóigdís dó ina deaghaidh sin, man do fuigfidís a allmhuraigh é. Agas no comhairligeadh aco annsin cionnar do roinnfidhe Eirne. Do feadarra a

[x] *Odhbha.* The identity of this place is not clearly ascertained. It was the hill of sepulture of Odhbha, the wife of Eremon the Milesian Chief, and was situated near Navan in Meath. See *Annals of the Four Masters*, page 30, note [e]; and p. 544, note [x].

[y] *Cnodhbha*, now Knowth, near Slane in the County of Meath, where there is an ancient sepulchral mound of large dimensions.

[z] *Cearna.* Cearna was the name of a hill in the County of Meath, and, according to the Dinnseanchus, was a place of noble sepulture both in Pagan and Christian times. It lay in a straight line between Slane in Meath, and Lusk in the County of Dublin. The name is now, probably, preserved in the townlands of Carnes East and West, parish of Duleek, barony of Upper Duleek, County of Meath.

[a] *Gabhra.* This was the scene of the celebrated Battle of Gabhra, in which Oscar, the son of Oisin and grandson of Finn Mac Cumhal, the Fingal of Mac Pherson, was slain. It was situated near the hill of Skreen, and Tara in the County of Meath. See *Annals of the Four Masters*, page 120, note [b].

[b] *Cleiteach.* This was the name of one of the royal palaces of the kings of Tara, and was situated on the north side of the river Boyne, near the bridge of Slane, and in the immediate vicinity of Brugh-na-Boinne, on an eminence called Ucht Cleitegh, or the eminence of Cleitech. It was here Cormac mac Art died. It is said in the Dinnseanchus to have derived its name from Cleiteach, a Tuath de Danaan Druid, who built the first house there and was buried in the eminence. See Death of Muirchertach Mac Earca, monarch of Ireland. H. 2. 16. T.C.D.

[c] *Tailltin*, now Teltown in the county of Meath. It was an ancient artificial hill raised over an ancient queen of the Firbolgs whose name was Taillte. See *Annals of the Four Masters*, p. 22, note [u].

[d] *Aradh.* This should be, the men

poet an answer. Conn summoned his counsellors about him to speak to him, namely, Conall, and Goll, and the men of Cruachain, and the heroes of Magh Aoi, and the nobles of Midhe, and the Farmers of Breagh, and the men of Aithe (or Aiche) and the men of Odhbha,[x] and the men of Cnodhbha,[y] and the men of Cearna,[z] and the men of Gabhra,[a] and the men of Cleiteach,[b] and the men of Tailltin,[c] and the men of Aradh,[d] and the men of Freamhainn,[e] and the men of Malainn,[f] the men of Beathra,[g] the men of Teabhtha, [Teffia] the men of Tortan,[h] the champions of Luibneach,[i] the Clanna Tomair[j], and the men of the Comar of Teamhair[k] [or Tara]. And they were a very long time in the special council upon these terms; and they decided on letting the half of Erinn pass from them to Eoghan, in the hope that his foreigners would leave him, and that they would then rise against him. Both parties then

of Ard, that is, of Ard-Ciannachta, from which the barony of Ferard in the present County of Louth is named. This district, at a period three generations after the battle of Magh Leana, received the name of Ard Ciannachta from some of the descendants of Cian, the son of Oilioll Olium having settled there after the battle of Crionna.

[e] *Freamhainn*, now Fremin, a lofty hill over the western shore of Loch Uair (Lough Owel) in the county of Westmeath. It was anciently a royal residence of the kings of Tara. *Annals of the Four Masters*, page 89, note [w].

[f] *Malann*, genitive of maladh, the brow of a hill or cliff. Not known.

[g] *Bethra*. The ancient name of a territory in Westmeath, now known as Delvin, and so called from Lughaidh Delbaeth, a famous druid of the Dalcassian race, who settled there, and who was the ancestor of the Mac Coghlan's of Dublin. See *Annals of the Four Masters*, p. 436, note [z].

[h] *Tortan*.—Magh Tortan and Uibh Tortain were the names of an ancient territory and tribe in Meath, near Adbraccan. The Bile Tortan, or ancient Tree of Tortan, stood in this plain, and was blown down in the reign of the sons of Aedh Slaine, about the middle of the seventh century. This tree was one of the three wonderful trees of Erinn, and had stood from the time of the Milesian conquest, more than a thousand years.—*Leabhar na g-Ceart*, p. 151, note [b]; and Dinnseanchus.

[i] *Luibneach*. The situation of this place is not known. See *Leabhar na g-Ceart*, p. 10, note [w].

[j] *Clanna Tomair*. These would be Danes, but we have no account of their settlement in Meath so early as this. See *Leabhar na g-Ceart*, Introduction, p 37.

[k] *Comar of Teamhair*. That is, the meeting of the waters at Tara. This must have been the meeting of the Blackwater and the Boyne to the north

ronn cóir ar Conall, eadon ó Ath Cliath Meadraidhe go h-Ath Cliath Duibh-Linne. [A d'aontaigh, Eogan mór rin.] Agus ro badar ag ceangal na cómhonna an oidche rin eatorra; agus do bí eagla anbail ar na cataibh rin roime a céile an oidche rin leis. Cona glair an lomonan ainm na h-abann bige do bí eatorro. Agus do eirgeadar leis ar leis go moch ar na mharach, agus do ceangladar a g-cómhoinn agus a g-cómhorad go cómh-teann. [Agus ro cógrad clad cómhonna dibhsionaibh o'n Ath Cliath go céile, agus Eirgir Riada a ainm.] Agus mar do rainic leó a g-cata do cómúgad, do iompoid Eógan go na fluag agus go na Allmhurraigh cum na Muman. Agus tugad Fionn mac Cumhaill go h-Eogan agus é a g-ceann a naoi m-bliadan, óir ir a m-bliadain ionnarbba Eogain do rugad Fionn, amhail adbert an file :—

of Tara.

[l] *Ath Cliath Mearaidhe.* That is, the ford of hurdles of Meadhraidhe, now Clarin Bridge, County of Galway. *Annals of the Four Masters*, p. 2009, note [n].

[m] This passage is from No. 126, p. 245. R.I.A.

[n] *Eisgir Riada.* This is a continuous line of gravel hills, extending from Dublin to Clarin brdge in the county of Galway. See *Annals of the Four Masters*, page 104, note [r].

The word Eisgir, or Eiscir, is not properly explained in any of our Irish Lexicons: The Rev. Doctor O'Brien has "*Eisgir* and *Eiscir*, a ridge of high mountains." Edward O'Reilly has "*Eiscir*, a ridge of mountains." The following extracts will shew that the explanations given above are inaccurate, and that the word Eiscir meant either a natural or supernatural elevation of land of moderate elevation, either as a bar or ford in a river, or as a causeway over bogs, swamps, &c., and it is in the latter sense it is to be taken in our text.

"Luid Patraic iarum hi crich Condacht, for rnamh da En, tar rnaimh. Ocus ir ann fo fuair Patraic in fertas .i. conucbad in talam suas fo Patraic ir ind ath. Ocus fasabaid ind eolas beos ind Erenn sin; 7 do choid isin port so chedoir."—*Tripartite Life of St. Patrick.*

"Patrick went then into the country of Connacht, over Snamh da En across the Shannon. It was there Patrick discovered the bar, viz. the land was elevated up under Patrick in the ford. And the guides still find that *Escir*; and Patrick reached the bank immediately."

The following is from a very ancient etymological and explanatory Glossary in the Library of Trinity College,

held a council as to how Erinn should be divided. I know its proper division, said Conall, namely, from Ath Cliath Meadhraidhe[l] to Ath Cliath Duibhlinne [Dublin]. Eoghan Mor consented to this; and they spent the night confirming that division between them; and those battalions were dreadfully afraid of each other that night; so that Glaise an Iomomhan is the name of the little river which lay between them. In the morning they arose and ratified their mutual division and their mutual peace firmly. [And they[m] raised a mound of division on either side, from one Ath Cliath to the other, and Eisgir Riada[n] is its name]. And when they had ordered their battalions Eoghan returned with his forces and his foreigners into Mumhain. And Finn mac Cumhaill was brought to Eoghan, and he was then in the ninth year of his age, and a royal champion at that time, for it was in the year of Eoghan's banishment Finn was born, as the poet says:

Dublin: Class H. 2. 16.—

"Cirċim .i. Cirt oc Circ, ar ni bi arb ceṅ fan occa. No Circim .i. ni ṡiṁ lam acc ir Dia do niṡne in cócbail rin. Cirir (χειρ) Greic, manus interpretatur."

"Eiscir, i.e. Cir (a hill) at (or with) Eisc (a slope or trench) because there is no high place without a slope at [or with] it. Or Eiscir, i.e., it is not the works of hands, but it was God that made that elevation. Ciris (χειρ) Greek, manus interpretatur."

In this case Eis, or es, is equivalent to the negative *non*.

Here we have the obvious meaning, and supposed derivation of the word Eiscir, but the additional word Riada requires some notice. It has been believed that Eiscir Riada meant the Eiscir of the Riagha, or execution mounds mentioned in our text, as being situated in Magh Lena, and which were on it or close to it. But if this were the meaning the sign of the genitive plural should come between the two words and they should be written Eiscir *na* Riagh, as Ard *na* Riagh in the county Sligo. But this place is never written Eiscir Riagha, but invariably Eiscir Riada, and Riad does not mean execution or scourging. Riada or Riata always signifies riding on horseback or in a chariot. Carbat ceṫar ṅiad always means a chariot with four horses. This Eiscir, then, which by way of distinction was anciently called Slighe Mor, or the Great Road or High Way, had the addition of Riada made to it because of its adaptation to and adoption as a riding or chariot-driving way from the West of Erinn to Tara and the eastern coast, and is said, in the Dinnseanchus to have been first discovered, or used as a roadway, by Nar the son of Aengus of Umhall, in Mayo, on the birth night of Conn of the Hundred Battles, and over which he travelled to Tara to honor that auspicious event.

Ar ann do rugad Finn,
bliadain iomarbda Eogain,
a g-ceann a naoi m-bliadan m-bil,
do bí an rig 'na ríg féinnid.

Agar tug Eogan rig Fheinnigeacht a leithe féin [d' Eirinn] dó ar na furailiam do Fiacail Baiceadha mac Cathaoir mór fair.

Do bí Eire ar an roinn sin aca re ré cúig m-bliadan dég, mar innisiom. Sunab í sin an seisead roinn tugad for Eirinn, eadon, roinn cloinne Ceasmna; agar roinn chloinne Muiri; agar roinn Cheasmna Finn agar Shobairce; agar roinn chloinne Uzoine Mór; agar roinn na g-cóigeadach; agar an roinn seo Eogain mór agar Chuinn céad-cathaig. Do rinnadh Eógan aige féin annsin gunab a n-dóig allmharach dá fágbail tug an Chonn an cómroinn do faomad dó; agar tug dá breithir dá m-beith cóidce a g-comflaithear ré Conn, nach léigfead a allmurraig uadha. Agar no cathéadar athaig dá n-airmirt a g-cómflaithear amail arbeart an file:—

Cóig bliadna dég a deir mé,
Eogan ir Conn a g-comhré,
gur cuir Eogan nar én fear,
an leómhan fa géar gairgead.

Jomchúra na n-allmhurach tainic re h-Eógan. Ro gab udmaille mór iad, agar dob áil leó urcharall go h-Earpáin ar air ó Eógan. Agar baoi Eógan ag iarraidh ádhbar athcuir a cómhoraid ar Chonn. Arí sin uair do chuaid Mog Nuadad ar mór-chuairt a leithe féin d'Eirinn, no go rainic go h-Ath Cliath Duibh-Linne. Agar do chuaid do féachaim fuirt na long, agar ba mó do longaib tainic ar cuid Chuinn don chuan ná ar a cuidrimh. Agar no gab tnúth adbal mór Eógan uime sin, agar adúbairt nách fanfad ar an g-cómroinn do ríonnead roime sin, act muna b-fágad cómroinn eile, agar arm, agar éideadh, agar curchuirt maith agar mor chaide. Agar do chuir teachta do iarraidh na cómh-

It was the time that Finn was born,
The year of Eoghan's banishment;
At the end of his ninth prosperous year,
The king was a royal champion.

And Eoghan bestowed upon him the royal championship of his own half of Erinn at the request of Fiachaidh Baiceadha the son of Cathaoir Mor.

Erinn remained thus divided between them during the term of fifteen years, as it is told; and that was the sixth division that had been made of Erinn, viz, the division of the sons of Cearmna, and the division of the sons of Mileadh; and the division of Cearmna Finn and Sobhairce; and the division of the children of Iugoine Mor; and the quinque-partite division, and the division by Eoghan Mor and Conn of the hundred battles. Eoghan thought within himself then that it was the hopes of the foreigners leaving him that induced Conn to yield him the co-division; and he pledged his word that if he were for ever in the co-sovereignty with Conn he would not let his foreigners depart. And they spent part of their time in the co-sovereignty, or as the poet has said:

Fifteen years I do say,
Were Eoghan and Conn in co-reign,
Until Eoghan fell, who refused no man,
The lion of sharp valour.

As regards the foreigners who came over with Eoghan, they were seized with great impatience, and were desirous to return to Spain, and Eoghan sought a cause for breaking his truce with Conn. It was at this time that Mogh Nuadhad went upon the great circuit of his own half of Erinn, until he reached Ath Cliath Duibhlinne;[o] and having gone there to see the port of the ships; he found that more vessels came to Conn's part of the harbour than to his. Eoghan was consequently stung with great envy; and he said that he would not abide by the co-division that had been already made, unless he got an equal division of the horses and arms, and armour; and of the profits of the

[o] *Duibhlinn*, Dublin.

ronna rin ar Chonn. Adúbairt Conn nach g-cuirfeadh arm, nó earrnadh, no éideadh fa comhroinn cnísce caoidhce. Agar mar do chualaig Eógan rin, do chuir a fíte a n-airde gan fuireach, agar do iompoidh roime do'n Mhumhain dorísirt, agar do innir dá allmhurcaibh mar do fuair ádhbar comhfuacadh re Conn. Agar ro budh maith re Fhiaoch conna cunadhaibh, cloirdeacht an uraigill rin. Ar ann rin ro tionóileadh maithe Mumhan ag Mhogh Núadhad, agar laochraidh Laigean, agar an fiche céad Earpáineach cathmhach do bí ag Fhiaoch Mhileathach mac Ruig Earpáine, ionnar go raibhe naon g-catha in aon ionadh aige [i. a n-dun Cobthaigh rir a raidhtear Brúgruig anoir.] Agar gluaireadh roime do dol tar tórainn comhronna ar Chonn, agar do cornaim Eireann uile dó féin. Agar tangadar go Magh Mín an oidhche rin, agar do gabadar foradh agar longphort ann an oidhche rin; agar do cuirfiodh agaidh gach aon fuibhle dá raibhi aca ar leath Chuinn. Agar ránigadar ar rin go Brúgh da Shean-mhagh, [Agar ránigadar ar rin anna mharach go Raith thuaghain théanmhagh, agus do badar an oidhche rin ann; agar ránigadar ar rin go Bruth dá Theimhin a n-Eile.] Agar an rin go Druim Tuirirgain a n-oirthear Choille na g-Crann; agar ro féacadar uatha an Fhiaoch-mhagh romhéidh do bí for a n-aghaidh. Gá h-ainm an magh úd ar Eógan. Magh Léana rúd, ar iadsom. Gá taobh de rúd a d-téidh cnísc ar g-cómhronna re Conn ar ré. Don taobhra a b-fuar anoir ar cath. Mareadh ar ar Eógan, déanam caithir don taobh buidh cuaidh, agar gabam longphort ar leath Chuinn, do dol tar ceann comhrianna cuca. Ar ann rin ráinic Eogan teann, tairdealach, tairtheach, taidhleach, go tairtheach théan, calma, roime go lár tulca Mhwge leabhar-glan Léana, re neart rolaidh agar re rothacht fluaigh, agar re roirbe féada. Óir dóigh, adúbradar lucht airme earga agur aignidh rir, gur bo dáil go roirb re reachtmadh, agar gur bo

[p] This is from No. 1. R.I.A. Brughrigh, now Bruree in the county of Limerick.

[q] This is from No. 126. 10. R.I.A.

[r] *Bri da Shean Mhagh*, i.e., the hill of the two old plains.

[s] *Coill na g-Crann*, i.e., the wood of the [great] trees. This place is now

sea and great tides; and he sent a message demanding this co-division from Conn. Conn answered that he never would place arms nor clothes, nor armour under the same rule of division as territory; and Eoghan on hearing this threw up his truce without delay, turned back to Mumhain again, and told his foreigners how he had received cause of quarrel from Conn: and Fraoch and his warriors were well pleased to hear that speech. Then were the nobles of Mumhain assembled by Mogh Nuadhad, and the warriors of Laighin, and the twenty hundred battle armed Spaniards that Fraoch Mileasach the son of the King of Spain had; so that he had nine battalions on the one spot, viz. at Dun Cobhthaigh, now called Brughrigh.[p] And he marched forward, to pass over the division boundary upon Conn, and to contend for all Erinn for himself. On that night they came to Magh Min, and halted and encamped there; and they set the front of every one of their tents against Conn's half; [and they went from that the next day to Rath Truaghain of Trean-Mhagh; and remained that night there; and they went from that to Brigh-da-Teimhair in Eile[q];] and they reached from that to Brigh-da-Shean-Mhagh[r]; and thence to Druim Turrsgair, in the east of Coill na g-Crann[s]; whence they beheld the heathy plain which lay in front of them: What is the name of that plain? said Eoghan. That, said they, is Magh Leana. At which side of it does the boundary of our division with Conn pass? said he. At this side here, now, said they. If so, replied Eoghan, let us pass over it to the north side, and encamp in Conn's half, to intrude, in violation of the right of division upon them. It was then that the firm adventurer Eoghan Taidhleach marched eagerly, bravely, and valiantly forward to the centre of the hill of the extensive noble Magh Leana, with all good omens, a willing army, and a prosperous march. For it is certain that the calculations of the moon and of nature said that it was a lucky conjuncture with a seventh,[t] and that it counted a foot in advance towards an eighth;

called Kilmore [Coill mhor] or Great Wood, and is situated in the parish of Killoughy, barony of Ballyboy and King's County. See *Annals of the Four Masters*, p. 173, note [p].

[t] *A lucky conjuncture with a seventh.* This is the most precise reference to the cross, or prohibited days of the year that the Editor has ever met; and it clearly enough points out the

troigh ailne re h-octhad, agus gur bo threin [cuigiodh deag re] conadh, agus re comthreith dho, cinneadh neithe for naithibh an tan sin. Act ata ni eana, do ceileadh fior ana b-faibhibh ann sin; agus do raobadh foladh ar a sean-seanaibh; agus do chuaidheartain conadh ar a g-ceadfadaibh; agus do meanaigheartar uabar a n-aigeanta; agus do meadhaigheadar seang agus fiondhomar na flatha; agus do cinnearnaidh nach na nioghnaidhe don nuatar sin. Gur bo threin re tomaltaigh do na fluaghaibh don tuath sin, agus gur bho naomhadh deang dhoghbalach do na deaghseanaibh; agus gur comthnacht cealmhaine do na curadhaibh, teann agus toicim na torga sin, do cuicim ar n-uair agus ar n-aidhe orra. Agus do gabadh longphort lan-ghalda, leathan-mhullach, laoch-lomdha, ag na leabar-buidhibh; agus forad fhearthinn ag na focaidhibh, ar lar Muighe leabar-thulcaidh Leana. Agus ro tosgbadh leo pubaill arda, soldathacha an aird-rigi ar choc comhnesdh; agus do h-ordaigheadh acaran slogh Fhaodha, fognamhach, fo na seadaibh; agus buidhe focla, folamhaigh fo fearganaibh; agus do tosgbadh leo rein noighne gacha ro cleatha, agus fleamhain gacha flat-caolaigh, agus mine gacha mor-fheadha, agus dioghain gacha deagh-fhearga; agus tugadar ellneadha thoma, tuill-

month of the year in which this expedition of the Munstermen was undertaken, since there is no month in the year that has the seventh, eighth and fifteenth as cross or unlucky days but May. It is to be inferred from the text then that Eoghan, under the advice of his diviners, had set out on his march on the seventh, continued it on the eighth, and probably worked at his encampment on the fifteenth; and this was the cause of the disastrous results of the expedition. The Cross days of the year were:—

January, 1, 2, 4, 5, 15, 17, 19.
February, 10, 18.
March, 2, ..., 9.
April, 5, 7.
May, 7, 8, 15.
June, 4, 15.
July, 10, 20.
August, 19, 20.
September, 6, 7.
October, (one day) ....
November, 5, 19.
December 7, 8 (?).

This list is found in Irish in an old Irish Medical Manuscript, No. 65 of the Hodges and Smith Collection, in the Royal Irish Academy. It is an unpaged paper book of the close of the sixteenth or beginning of the

and that it was a strong fifteenth towards happiness and strength, for him, to have decided on gaining power over his foes, at that particular time. But one thing is certain now; knowledge was concealed from their prophets, on this occasion, and delusive omens were presented to their diviners; and fortune had hardened their senses; and pride deceived their understandings; and anger and inordinate ambition intoxicated their chiefs; and fury precipitated the kings upon this impetuous march. So that the march was a threefold affliction to the hosts; and a ninefold bloody damaging to the good men; and that it was a powerful foreboding to the champions, that the arrogance and stern calmness of that march would fall upon them at the proper hour and time. A well ordered, wide extending, many warriored encampment was taken up by those tall troops; and a resting place of many streets by the hosts, in the centre of the long-hilled Magh Leana. The lofty, many coloured pavilion of the chief king was raised by them upon a smooth hill, and they ordered out an impetuous party of workmen to the woods; and ready dexterous companies to the sedgy marshes; these parties selected the choicest of poles, and the smoothest of wattles; and the finest of large trees; and abundance of all the best sedge; and they brought heavy, accumulated burthens of trees, and materials, of poles

seventeenth century, with the name of Terrence Cassidy, in a good English hand, under the date of 1733, written in several places in the margin.

It would be quite out of place here to go into the origin or antiquity in Ireland of these superstitions. We find the privileges and prohibitions of the monarch and provincial kings of ancient Ireland amply set forth in Leabhar na g-Ceart [Book of Rights], and for some of these there is some glimpse of an origin to be found in the account of the accession of Conaire Mor to the monarchy shortly before the birth of Christ, preserved in the ancient vellum manuscript H. 2. 16, in the Library of T.C.D.

The following note, found, as it stands, in English, on the lower margin of a page of the above Medical Manuscript near the end, and following the above note, will give a true notion of the origin of those cross, unlucky, or prohibited days:—

"The prohibited Mondays in the year—The first Monday in April on which day Cain was born, and his brother slain. The second Monday in August on which day Sodom and Gomorrha wear destroyed. The thirteenth [the third Monday of?] December, on which day Judas was born that betrayed Christ."

meadha, do feadaibh agus do adbarraibh, do cleitibh agus do caoil-fiodhraibh, do dhion agus do deagh-feirg, go h-ailt n-aontadach n-aon baile. Agus do raitheadh leo a sgathlain anda, focobraidhe; agus a d-tighe tailce threabar-dairgne; agus a b-foirgneadha aille, earraitha; agus a m-brogha mheath-aille, folar-ghlana, fuaitheanta. Agus do h-ordaighedh aca annsin, shaidhe agus shaoi-fhighte, naoi agus nodh nuathail, go no dhiubhach, da shogaibh agus da nodh daoinibh. Gun cuinnsiod a sleagha ina sheathaibh, agus a g-cathainn an a g-colbadaibh; agus a luinneacha an a leabar-ealdhain-gibh; agus lamh-ainm gach laoigh an a leabaibh, agus do h-ordaighedh aca ara h-aithle sin, a muinn agus a marghaibh, a g-coin agus a g ceannaighedhe; a b-feithe agus a b-fuathadhair, a b-feara agus a b-fulachta, a g-ciúil agus a g-codail-tighe; agus nuzadar ar an oidhche sin go folar thath éirghe do lo an na mharach.

Ar annsin do eirgheadar sioghaibh meanma Mhaighine, agus curadha calma, cómheanma Chiach, agus slóigh cornamhacha Cliodhna, agus óig-shiogha na h-Earrdhine; agus tangadar go poball threan, tuinnighe a d-tigearna, d'éirteacht re bhathaibh foirdhionacha, fighnneacha a b-fiacha. Agus do ghabhadh go feithneach, furachair, agá agallaim, agus aread no raidhriod: Ar lan-fada linne, a Eógain, atá ceannar Teamhrach ag Tuathal Teachtmhar, agus ordúghadh Ulad ar Eirinn, agus inis fodla ag Feidhlim Reachtmhar, agus ondhin ó cach do Chathaoir mhór agus gach cóigeadh go coitchenn ag Conn; agus Conall mac Aonghusa feirt ag ordúghadh maoin ar Mhuimneachaibh; agus forrtha ag sluaghaibh Sionna for Siúir; agus laighin ag tairdhel go Teamhraigh, agus tarcuisal ag bheathaibh for blaithma, agus maoin Mhóde for Mhairtheán agus deirgeart Eireann ag fóghnamh go teann

[u] *Mairtine of Munster.* The Mairtine were a tribe of the Firbolgs, located chiefly in the County of Tipperary around Emly; but there were some of them in Thomond, and others in Offaley, &c. It is stated in the Book of Lismore, folio 172. b. a, that Emly [Imliuch Ibhair] was the centre of Mairtine.

[v] *Cliach.*—A territory lying around Cnoc Aine (Knockany) in the County of Limerick.

and wattles, of thatch and good sedge to the one appointed place; and they erected their lofty sheltering sheds; and their fine compact dwelling houses; their beautiful, well-littered buildings; their beautiful purely-lighted, distinguished lines of courts. Then they ordered streets and cross ways, paths and marching roads, full and straight for their kings, and for their great men; and they placed their spears in ranges, and their combat-arms upon their posts, and their armour upon their long racks; and the hand weapon of each hero upon his bed. They afterwards ordered, their enclosures and markets; their regulations and their commerce; their superintendence and their preparations; their feasts and their cookings; their music and their sleeping places.

They rested that night till the bright hour of rising of the following day; then arose the active kings of the Martine;[u] and the valiant powerful champions of Cliach[v]; and the contentious host of Cliodhna[w]; and the young princes of Spain; and they came to the strong, firm pavilion of their lord, to hear the wise truthful words of their Sovereign. They began cautiously and reservedly to address him and said: "We think it long enough, O Eoghan, that Tuathal Teachtmhar has the sovereignty of Teamhair [Tara]; and the men of Uladh [Ulster] have the ordering of Erinn; and that Feidhlim Reachtmhar has the Island of Fodhla[x]; and Cathaoir Mor has honour from every one; and that Conn has all the provinces in general; and that Conall the son of Aenghus Feirt orders his stewards upon the men of Mumhain [Munster]; and the harassings of the hosts of the Sionainn [Shannon] upon the Siuir; and the men of Laighin [Leinster] journeying to Teamhair [Tara]; and the men of Breagha [Bregia] insulting Bladhma[y]; and the stewards of Midhe [Meath] on Maistean[z]; and the south of Erinn doing stern service to its north. It

[w] *Cliodhna.* The hosts of Cliodhna were the men of (the County of) Cork.

[x] *Fodhla,* one of the ancient names for Erinn, derived from a queen of the Tuath de Danann race.

[y] *Bladhma,* or as it is more commonly called Sliabh Bladhma, now Slieve Bloom in the King's County, forming the uttermost southern boundary of the country of the Ui Neill, or Hy Niall: so that when the men of Breagh, or Meath, were insulting Bladhma, they were aggressively crossing the border into Leth Mogha, or Mogh Nuadhat's *Half.*

[z] *Maistean.* The celebrated Mullach Maistean in the County of Kildare.

da tualrgeart: Gunab aire rin ar mid linne Eire d'fáicrin ne an n-air agar ne an n-ordúgad féin fearda, agar imlib Ealga ag an n-allmurcaib, agar cior mog an Mhodairn agar ordúgad Eógain an Eamain, ó tarla againn féin fearda fear tairdil Teamrac ne an d-tuataib, agar laoc-agallma Ulad an anmatacht, an cun Chuinn da cóir agar Chonaill da céadfaid, agar Ulad da n-uaill,

O do cualaig Eógan meadair corpamha aga cataib, agar meadair iompraigteac aga uairlib agar eirge éimeac ag a allmurcaib, adubairt rid: Do déantar againne éim, ban éirrim, cri buailte mairneacha mór-doimne an an mag ra, ionnar go raibi Fiaoc Mhlearac mac Eibir ag forrtan da b-faitcib an fineadaib fiochmara Feidlim Reachtmair. Ionnar go m-biaid a éreirri an Thuillrge, agar a cior an Chruachain, agar Teamair an a éorainn, agar Tailltin an a éiodlacad, agar cior leite Chuinn ar gach conair an a cómroinn, ionnar go mad ádbar meanman da ban maitibri beit ag muinn da múraib agar gach mór-cinead eile a n-Eirinn da éir. Ar ann rin do h-órdaigead aca ran cri dúinte teanna dó tógbail, agar cri múir árda oirneacair d'órdúgad, agar cri catraca cómdaingne do cómúgad. Do toclad agar do tómainnead, do deanrgaigead agar do daingnidead, do riaghad agar do ráidead; do cumad agar do ceantaigead, do rnaoidead, agar do fleamnaigead; do dealbad agar do daingin iadrein acaran, gur bo cóchúgad neirt ne naimdib, agar gur bo dealugad nacha ne h-aicmeadaib na cri nearcóide neimneacha naimneamla rin, agar do ba fgarad crice ne cineadaib a b-faicrin an an ordúgad rin da d-tógbail ag na trén-fearaib an lar Muighe Léana.

[a] *And this tribute of slavery on Mudhdorn*, i.e., upon Ulster, represented here by the territory of Mourne.

[b] *Buaile* here means a palisade for defence.

[c] *Dun, Mur, Cathair.* A Dun, pronounced Doon, is an elevated circular enclosing wall or bank within which a dwelling-house was erected. A Dun required to be surrounded by a wet fosse or trench, to distinguish it from the Rath which had not a trench. Mur means simply a circular wall, bank, or mound of earth; but it does

is therefore that we think it time to see Eire at our own convenience and at our ordering henceforth, and the borders of Elga [Ireland] in the possession of our foreigners; and the tribute of servitude upon Modharn[a]; and Eoghan's ordering upon Eamhain [Emania]; since we have ourselves, at length, a man to lead us to Teamhair [Tara] with our tribes; and a champion fit by valour to accost Uladh [Ulster]; and to put Conn off his rights; and Conall off his concerts, and the men of Uladh off their haughtiness."

When Eoghan perceived the desire of his troops for contest; and the desire of his nobles for attack; and the ready uprising of his foreigners, he said to them: "There shall be made by us now three high-mounded deep-trenched Buailes[b] upon this plain, so that Fraoch Mileasach, the son of Eibhear, shall be making harassing incursions from their greens upon the furious tribes of Feidhlim Reachtmhar: so that his power will be upon Tuillsgé; and his tribute upon Cruachain; and Teamhair upon his border; and Taillten in his gift; and the tribute of Conn's half, from all sides at his disposal. So that it may be a cause of elation to your nobles to be exulting from their mounds, [the Buailes] and to all the other great families of Erinn hereafter." Three strong Duns[c] were ordered by them to be raised, and three lofty Murs of assemblage; and three firm Cathairs to be prepared. These Duns were dug, marked out, defined, and fastened; and ruled, cleared, formed, adjusted, clipped, planed, shaped, and made firm by them; so that these three poisonous, inimical boils were a maintenance of strength against enemies, and a separation of prosperity from hostile tribes; and it was a wresting of patrimony from families to see them in process of being raised in that manner by the brave men in the centre of Magh Leana.

not imply a dwelling, excepting for the dead, as Mur Tea, that is, Tea's Mur, now Temur or Tara. It sometimes meant a mound only, as in the present instance. Cathair is another name for Dun or Rath when built of stones—as Cathair Mor, a beautiful stone Rath near Corofin in the County of Clare; and Cathair Crochain, near Loop Head in the same county; CathairConrai, near Tralee in Kerry; Cathair-dun-Iascaigh, now Cahir, county of Tipperary, &c. Lios was another name for the Dun, but that it often contained within it more than one dwelling house. Here, however, the writer applies the three names to the same erections.

Cíod tra act, ó do chualaig Eochaid Muindearg mac Muireadaig mic Aigil, eadon, ard-rígh Ulad, an eirghe rin, ba baigh agar ba buidhe leis na trí bearta buana rin, agar na trí deóra toirrthi, agar na trí tonna díleanna rin do congmhail ar tairrtigh Chuinn cona cholamhnaibh: Oir do fidir ridein go mad feichean ne fala, agar go mad teinid a g-crior agar a g-cridhe do Chonn na trí chamh-aillre, comhmeimheacha rin ne a cheat. Jonnar go rgaindís nir trí buadha Breagh, agar trí muinne Mhidhe, agar na trí h-eidirghleódh oirreachair Eireann, eadon, mór-dáil Uirnigh, d'orbúgad, agar Aonach Tailltean do chagall, agar feir na Teamhrach do chógbail. Agar do roinneadh leirrim go lán-uirlamh, ann rin, cionól muinneach mór-léir dá maighibh, agar cánzadar rómpa ar fead agar ar rlighe na Teamhrach. Do h-úrad agar do h-áirgead, do lomad agar do láichríghead; do·chreachad agar do cómhloirgead leó, annrein, crioch Breagha agar Mhidhe, go a meadón, agar mag mór Teamhrach go a murailb budéin; gur bud mochar dorcha doighir-leachan deachach-mór ó Theamhraigh go tuinn, agar ó Carraigh go caoimh-Gréin, agar ó Rígh go rígh-Boinn: go raib crioch Bhreagh na comar cheach agar na céidhe cuarta, agar na fheachaib rírchta do na fuidhighthib rin.[d] Ar ann rin do chualaig Conn coimheirghe na g-cóigeadach ina aghaidh, agar na fineadha ag baigh da buan-díochur, agar na faltanaib fogan-chroma ag fighe agar ag forbairt ir na fearaib. Act aoin ní, cheana, ba luamairneacht idir dá theinid don ard-rígh a tearan-gain nó a iomghabail mun am rin, agar ba h-iomdaimh criochan-

[d] *Three permanent Bearts.* A beart is a bundle or truss of hay, straw, &c. or twenty sheaves of corn; and calling the three fortifications by this name means, figuratively, that Munster was to reap and eat the corn of Ulster, by raising tribute from it.

[e] *The columns of Tara.* Who the columns or special supporters of Tara were at this remote period, it is now perhaps impossible to ascertain, but the columns of Teamhair, as given in Seann Mor O'Dubhagan's topographical poem, were O' h-Airt, now the Harts of the County of Sligo; O'Riagain, now the O'Regans, O'Ceallaigh, or O'Kelly's of Bregia; and O'Congalaigh, now, probably, O'Conolly, but not distinguishable from other families of the same name but of a different

In the mean time, now, when Eochaidh Muindearg, the son of Muireadhach Mal, i.e., the chief king of Ulster heard of this rising, he was joyous and glad at these three reaped trusses[d], and three tears of sorrow, and three deluge-waves having been erected on the threshold of Conn and his Columns[e]: for he knew that it was a vengeful creditor, and that it was a fire in his girdle, and in his heart, to Conn, to have these three poisonous bone-cancers at his skin; because they would cut off from him the three attributes of Breagh [Bregia]; and the three cherished objects of Meath; and the three discriminating assemblies of Erinn; viz., the right to order the great convocation of Uisneach;[f] and to arrange the Fair of Taillten; and to prepare the Feast of Tara. There was quickly made by him, then, a hearty and entire assembling of his nobles; and they came forward upon the path and upon the road of Tara; and they burned and ravaged; they stripped and razed; they plundered and scorched the territories of Breagh and Midhe to their centres, and the plain of Tara as far as its own walls; so that from Tara to the sea, and from Caraigh to fair Grein[g] [or, Grian]; and from the Righe[h] to the kingly Boinn,[i] the country was one broad, dark, fiery, immense-smoking forest: until the country of Bregia became a centre of plunder, and a high-road of pillage, and streets of prowlers from these besiegers. It was then that Conn heard of the revolt of the provincials against him; and of the alliance of the tribes for his perpetual banishment; and of the loud-vented, commingling, swelling animosity of the warriors. But, one thing, now; it was the same as steering between two fires for the Chief Monarch, to ward off, or shun the danger at that time; and like unto the sailing of a decayed, narrow, low ship between two powerful, fu-

race. The author of this poem died A.D. 1372.

[f] *Uisneach.* Now Usny Hill, in the parish of Killare, barony of Rathconrath, County of Westmeath. See *Leabhar na g-Ceart*, p. 6, note [s].

[g] *From Caraidh to Grein.* These were the names of the northern and southern extremities of Hy-Many in Galway; in Meath they are not known to the Editor.

[h] *From the Righe to the Boinn*, i.e., from the river Rye, which now divides the counties of Kildare and Meath, and falls into the Liffey at Leixlip, to the Boyne.

[i] *Boinn*, i. e., the river Boyne. See *Leabhar na g-Ceart*, p. 9, note [r].

luighe, caoil-fhrle idir da cuinn bhiodhacha bhuidhana bhiodh-aidhble [beann-gharbha] a luamhaineacht idir Eódhan teann, tairdeallach, tairbheach, taighéodh, agar flóigh éachtmhara, ánda, aindheanda Uladh, um an áird-righ buidh déirin. Do eirigh Conn gan fuireach, ann sin, agar do fágaibh cnoc Teabtha fa chomh-naimhdibh, agar cóigeadh Chonnacht fá chreachaibh; agar nách roimhe do cheartgain Teamhrach go na turrgart, nó go nách oirrior m-Breagh agar go bruach Boinne. Agar do chuaidh go Rath mhór, ór ur Chríce na g-Céadach, agar tángadar tuatha Teamhrach agar clann Feidhlimidh Reachtmhair dá agallamh ann sin, agar do innsedadar a n-éigean agar á n-anbfhorlann dó. Iomchura Chuinn, do gheir agar do neimhneirtnigh iad, agar do gab ag gnéagracht mhaca Feidhlimidh Reachtmhair go fíor-dhíochra agar go furneachair, agar dobert an laoidh m-bigri ann:—

A chlann Feidhlimidh Reachtmhair,
do chneadh Thuathail Teachtmhair,
do corain Eódhan gan acht,
ó Ath Cliath cóigeadh Chonnacht.

Gidh fada dam a d-Teamhraigh,
nocha dingéan deigh-mheanmain,
ón ló no h-innsead dam,
ceart-leat Erneann ag Eódhan.

Go b-fagar rochraibe fluaigh,
go mac Mhogha Néid neart-buain,
go g-cómhraiceam ceann a g-ceann,
go brath nocha fíodhaighfeam.

Uathadh loingear an fhíodh fhain,
dá innarbadh a n-Eafrain;
fuair rochraibe dhomhón de,
cuigaibh a clann Feidhlimedh.

[1] *Teabhtha.* The ancient name of a district in Westmeath, which was called Teffia by more modern writers. See *Leabhar na g-Ceart*, p. 11, note [z].

rious, overwhelming rough-crested billows, was his sailing between the stout, adventurous, impetuous Eoghan Taighleach, and the heroic, noble, unassailable hosts of Ulster, around their own king. Conn then arose without delay, and left the country of Teabhtha[j] to powerful enemies, and the province of Connacht to plunderers, and went forth to protect Tara, and its wealth, until he reached the land of Bregia, and the brink of the Boinn; and he went to Rath Mor[k] on the border of Crich na g-Ceadach, and the tribes of Tara, and the children of Feidhlimidh Reachtmhar came to address him there, and they related their distress and oppression. As regards Conn, he excited and encouraged them; and began to stimulate the sons of Feidhlimidh Reachtmhar with great earnestness and fervour; and spoke this little lay on the occasion:—

O sons of Feidhlimidh Reachtmhar,
Of the race of Tuathal Teachtmhar,
Eoghan has won, without doubt,
The province of Connacht, from Ath-Cliath [southwards[l].]

Though long I am in Tara,
I have never felt in good spirits,
Since the day on which I first was told
That Eoghan owned the full half of Erinn.

Until we have led a numerous host,
Against the powerful son of Mogh Neid,
Until we have fought hand to hand,
Never shall we be at peace.

Tho' few were the ships of the valiant king,
When on his banishment to Spain;
He by his exile obtained a very great army
Against you, O sons of Feidhlimidh.

[k] *Rath Mor* or *Great Rath*. This Rath is not known to the Editor, but Crich na g-Ceadach was the ancient name of a territory in the north-east part of the present King's County. See *Leabhar na g-Ceart*, p. 200, note [n], and *Annals of the Four Masters*, p. 1019, note [t].

[l] At the time spoken of here the present County of Clare was accounted part of Connaght, but it was wrested from the Firbolgs by Lughaidh Meann, ancestor of the Dalcassians, and the fifth in descent from Eoghan Mor.

Acht ata si, ceana, do gluair Conn gona coimhcloncol ann sin a n-lanmhonacht Ulad, agus do connchadan slogh Ulad uatha ann sin agus lad go h-airdneach, eadalach; agus clanna Rudhraidhe a criorlach na Craobhe Ruaidhe go maidhneach mladamail, agus go meanmnach mon-eadalach, agus go tuillmeach tairdiollach. Agus od cualaigh Conn gairtha na m-brad agus na m-bo-chaince, agus lachtach na n-ainneann agus na n-anbfann; feardan na g-cunad agus na g-cat-milid ag commaoidean na b-fulacht agus na b-feoil-beimeann, do rinneadan slogh airnaigh Ulad an chodaigh agus an ceathaigh, agus an uairlig agus an fodaoinigh, agus an irligh, agus an and-bailtigh; agus crioch Mhide uile a mon eigean, ina larnacaib leathna, leaban-chuga luath-aidhle, agus na dumacaib fuid-leathna, fual-irle, fuin-luaithneadh. Agus ian b-faicsin na n-and-eacht sin do Chonn, beirir fein nem ceant cobraidh, ceim-diochra, ar an g-comhairle sin a m-bui no go nainic longphort earúmhal Ulad. Agus silleadh súl da d-tug rig Ulad tairir, aneadh do connairc a n-achosur dó da longraigeadh, meirgeadha anda, foldatacha an rig, agus sgiath coimneant corgarnach Chuinn aga comhaoidheadh ina ceant agaidh; agus cat crom céadfadach cunad iona coimhleanmuin, agus doirne lom-chuig laramhain laigean ór na laoch-fearaib; agus fiodhbadh, fleamhain, flath-caolaigh, diogainn daigeanda, fa na fleagaib sin.' Gur bo muineadha loma luath-achoma, lan-caithme, na feadha feartamhla, rotla, roimneacha sin, agus buidhe trice, toirgnearta, tinneartacha, taigleacha. taitneamhacha, fó na catarmaib sin; agus rig teann, crom-chodlaicteach, crom-gnomhach aga d-teannadh, no go nangadan fón neim sin do nochtain Uladh go nach naibe acht ceart-fead na n-arm agus na n-uricar eatorra leat ar leat. Ar ann sin do h-ordaigeadh ag rig Ulad na n-agaidh sin, cat ranntach, roichennach da fós, agus laom fleagach, feardan-beag da roigin; agus fluag diochra, discomhreach, na m-bruin cobraidh, cat-lionmhar gan omhan bair na beag-faogail

[m] *Clann Rudhraidhe.* The ancient families of Ulster. See *Leabhar na g-Ceart*, p. 36, note [e].

[n] *Craebh Ruadh*, the name of a ce-

But there is one thing, now: Conn, with his host marched in pursuit of the men of Ulster; and they saw the hosts of Ulster there on their spoilful progress; and they saw the Clann Rudhraighe[m] from the borders of the Craobh Ruadh[n] full of exultation and of honour; of spirit and of spoils, accumulating and progressing. And when Conn heard the roaring of the captives, and of the herds of cows; and the shrieks of the maidens and of the feeble, the uproar of the champions and warriors exulting over their cooking, and over the flesh cutting which the slaughtering hosts of Ulster made upon the cattle and beasts; and upon the highest, and the middling, and lowest of the people; and upon the noble towns; and the country of Meath, all, in dreadful distress, in one wide, long, thick, rapid, awful, sheet of flame; and in pyramids of wide-gloomy, low-flamed, smouldering ashes. When Conn had seen these high deeds, he made a direct, protective, eager-stepping rush, out of that council in which he was, until he reached the disobedient camp of the men of Ulster. And at a glance of his eye that the king of Ulster threw past himself, he saw quite close, coming towards him, the lofty many-coloured banners of the monarch, and Conn's strong victorious shield almost thrust into his face; followed by a stooped, steady, battalion; and a thick, bare, threatening grove of spears over warriors; and a smooth slender-wattled, grouping and flaming forest [of handles] sustaining those spears: and those manly proud, prosperous forests were in bare, ready bundles to be hurled. Under these battle weapons were active, quick-moving, headlong, shining, brilliant troops, and a powerful, munificent, valiant king encouraging them, until they came in that order so near the men of Ulster that there was but the exact length of the arms, and casts, of space between them on either side. Then there was ordered by the king of Ulster against those, a sanguine, headlong battalion to turn them, and a spear-armed, noiseless band to salute them; and an ardent, most powerful host, in a stern, numerous phalanx, without fear of death or shortness of life upon them. Those two eager, sharp-edged ranks

lebrated building at ancient Emhain Mhacha, or Emania, from which the Ulster champions received the distinction of Curaidhe na Craeibh Ruaidh, or the Heroes of the Red Branch. This was an hospital for wounded warriors.

orra: gur [lingeadar ar da chéigt gaibtheachta, géar-faobrach fin a g-ceann aroile. Agar do h-ordaigeadh acaram flaithe] re fuirmeadh, agar maithe re mugúgadh, agar treóin re tnargairt. Gur bo leibhionn dlúith, fornarda, fuirmigthe, follar-chorrbha na fir agar na fóirrine do na feadmannaib fin. Ód connairc cú congbála cáich, agar ceann cothaighe gacha crích, agar eagna nioghda re ghnáthamhail na ríghe, agar rgiúir ceart, chúin, cobhraidh na g-cóigeadach, agar buachaill teann tabhartach, tunar-mear na Teamhrach, eadon, Conn Cathach, Cormac, Céad-Chathach fin, do éirigh go h-obann, agar do agair a fíoch agar a aimhréir agar a fíor-mhorgair an Ulltaigh, óir ba flú leir na fátha fin d'fuar-aoidh orra; agar náirighe re feirg ir in iongail; agar do chomar-dair a ceann re a chaoirigh 'ran chath-iongail, gur bo ceapach, chorrtha, chor-mharbha na catha dá cuingleó. Ód connchadar caogha comhlatha Chuinn fin, do laochaibh neartmhara neamhchuingbheacha, do neoch ar nach rhaontaoidhe ruathairt, agar ar nach g-claontaoidhe cath, agar ar nach maoidhi mór-theicheadh: oir ba h-iad fin an dronng deag-fear nach d-tréigeadh agar nach d-tairgealadh a d-tigeanna a n-airrde nó a n-eigean nó a n-anbfoirlann rian.' Ba h-iadsom anmanna na n-uaral fin, eadon Corc, agar Conala, agar Céidgin Cruachna, meic Conaill mic Aongusa Feirt rig Chonnacht, eadon oide Chuinn Céad-Chathaigh; agar Eochaidh aon-fula [eadon mac rig fear foirtréann] agar Eochaidh glúin-geal, agar Fiachaidh Láimh-geal, dá mac Chrimthainn cúlbúidhe; agar Gairneach ingean Chrimthainn a mathair; da comhalta do Chonn céad-chathach ón ló go hét ar cuinn talmhan gur an tréimhsi fin; agar Eochaidh fionn agar Fiachaidh ruighe, dá mac Fheidhlimidh Reachtmhair, go na m-buidin mórr, meanmnaigh maille rim; Maine agar Dairbhre, dá mac rig Ceann Theathba; Foidgin agar Tiobraide; Oilill, agar Aral mór mac an Fhéinneadha, eadon, caoiread teaghlaigh rig Eireann; agar Ros mac Iomchadha rig ruadh-airnach Ulad; ruzadar rein fíoch-ruathar fairrigh forleathan re feirg na fiadh. Ód connairc rig Ulad ruathar an ard-rig iona athgar, agar dibhéarg a gona ar a deag-daoinib, ruzarthair féin fíchead mear, mirneach, mór-dálach do fód Chuinn dá céadaib, agar dá curadaib, go nach d-tarrtar anacal na im-

sprang at each other; and they singled out princes to be struck down, and nobles to be destroyed, and brave men to be prostrated. So that the warriors and troops were turned into a close, flat, low, conspicuously mangled stage [prostrated] by their mutual achievements. When the maintaining hound of his people, and the chief sustainer of all territories; and the royal, consummate wisdom of the sovereignty; and the unerring, calm, safety-rudder of the provincials; and the stout, liberal quick-journeying keeper of Tara, i.e., the brave, victorious Conn of the hundred battles, saw that, he started up suddenly, and wreaked his fury, and his vengeance, in return for their own disobedience, upon the men of Ulster: for he thought it worth his while to visit their crimes upon them, and therefore rushed with anger into the conflict; and stooped his head to his spear in the battle; until the ranks of his foes were laid in maimed, mangled ridges by his valiant attack. When this was observed by Conn's fifty foster brothers—strong unflinching champions who were never routed or subdued in battle; and upon whom a retreat was never followed up: for, they were the band of good men who never would abandon or expose their lord in difficulty, danger, or distress; who were Corc and Connla, and Ceidgin of Cruachain, the sons of Conall son of Aenghus Feirt, king of Connacht—the foster-father of Conn of the hundred battles—and Eochaidh of the one eye [i.e., the son of the king of the men of Fortreann in Scotland] and Eochaidh the white-kneed; and Fiachaidh the white-handed, the two sons of Criomhthann of the yellow hair; and Gaireach the daughter of Criomall was their mother; two companions of Conn of the hundred battles from the day upon which he descended upon the surface of the earth until that moment; and Eochaidh the fair, and Fiachaidh Suighdhe, the two sons of Feidhlimidh Reachtmhar, and brothers of Conn, attended by their high-spirited followers; Maine and Dairbre the two sons of the stout king of Teffia; Foidgin and Tiobraide; Oilill, and Asal the great, the son of the champion, the captain of the king of Erinn's household; and Ros, the son of Iomchaidh the red-armed king of Ulster; and they made a furious, wide-spread, extensive onset, on seeing the anger of the sovereign. When the king of Ulster saw the rush of the sovereign upon him, and his vengeful wounds upon his nobles, he made a hearty, proud rush to turn Conn back from his war-

deaghail ar na h-aird-righibh sin, gur fhaitheadar an dá chaoiligh cata ir na cnearaibh, [gur bo h-urrainn ina neanghaibh na nuadchrainn, agus] gur bo fhuineódha rotla, fhior-tighe, fhiodh-deargha, fhuth-fhuilteacha, fhán-dhíochra na fan-ghona. Agus ní fhacht uathaibh acht iomlaoidh an dá álaidh sin do thabairt da naoile, an uair thánadar dá chéad laoch do mhaithibh a muinntire'ar a m-béalaibh 'san mhór-lathair sin; agus do ghabadar ag noitheadh agus ag no tollad aroile, gur bo linnte leathna, laoim-thiughe [fola] na láithneacha umpa; agus gur bo tollta thréin-fhir dá m-builleadaibh agus da m-béimeannaibh. Agus nísan bo lón leis na thréin-fhearaibh a beith taob ris na h-áladaibh sin, gan a g-cuilg agus a g-cloidhme do cómhaitheamh ne chéile, no go d-torchradar ina g-corpacaibh chonnbha, céad-mharbha a b-fiadhnaise a d-thiath agus a d-tighearnas. Ar ann sin tainic nighean Eireann roimhe d'ionnsaighidh Nighean Uladh ir an iongail sin, agus tugadtair tulgadh go tinneasnach ann do'n mhanaoi mhór leathain do bui ina láimh, gur bean a g-cobhradh mhór mheadhónaigh na mór-shéithe, ionnas gur bo olnbe thréitholl, thréin-bhirthe, threas-bhúirte, an thom-fhiad do'n toinnreamh sin; gur bo dorus díochmhreach, domhain-chlonntha, doleighir, deargthuathar an leathan-laighne thé san laoch-mhíleadh; go n-deachaidh an t-sleagh gan t-seachna a g-cleith orguille agus a n-ochan orlaighthe éagha thre na fhorinna sian seachtair. Agus ní fhacht úaidhe tarnaing an mhór-sleighe tar a h-air ar a h-aithle sin, an uair do fháitheadar dá naonmhar cumadh do lucht cúl-choimhéada Chuinn, sleagh gacha milidh dá mhúghadh ir an mór-righ; go nabadar ina g-corairnbeadaibh cró thé na conn, mar bídh cuilleartha thíbh chuncair. Acht ceana, ní thángar a lear fuilliúghadh na fóirdheanghadh fair ó'n aon guin tug righ Eireann fair. Agus no dícheannsadh righ Uladh gan fhanadh gan fhuireach ann sin, agus do thuitfead a uairle agus a ard-thaithe iona uirthímheall, go nach deachaidh neach ne flúbal, ná ne raothar, na ne rechtan, ar acht a d-tuitim uile timcheall a d-tighearna. Ar ann sin do chíochnaigh Conn a céim fhlatha roimhe ár a righ-fhortaibh, gur fhágaidh gach bó aga buaile, agus gach bruidh aga bóthar, agus gach bean aga buadh-chneódh; agus tainic fhéin roimhe nó gur chaith fuighell fheith Teamhrach an oidhche sin. Agus thángadar chuige sium a cháirde chumhachtach do

riors and champions. Those two chief kings sought neither protection nor escape from each other, until they plunged their two battle-spears into each other's bodies, so that the brown handles were shattered to pieces; and the great wounds were like proud, thick-edged, red-streaming, fervent, blood-flowing windows; and they had time only to interchange the two wounds with each other, when two hundred champions of the best of their people came between them, on that great (battle) ground; and they began to cut and pierce each other, until the ground around them was covered with broad, coagulated pools of blood; and until brave men were pierced through from their mutual blows and strokes. The brave men were not content with these wounds, without wearing their colgs° and their swords upon each other; until they fell in mangled, lifeless litters in the presence of their chiefs and lords; then the king of Erinn went forth to seek the king of Ulster in the battle; and he gave him a thrust of the great broad spear that he had in his hand; but it struck in the large centre boss of the great shield; so that the heavy shield was left a pierced, broken, crushed heap from that thrust; and the red-passage of the broad lance left an awfully wide, deep-mangled, incurable doorway, through the brave champion; and the spear passed unerringly into the pit of his arm, into the gaping wound of his death, and out through his back. He had not succeeded in drawing the great spear out after that, before each of twice nine champions of Conn's rear body-guard thrust a spear, to slay him, into the great king; so that they were as a paling of death through his body; the same as hazel rods through a fringe; but he needed not bleeding or reddening, after the one wound which the king of Erinn had inflicted upon him. They then beheaded the king of Ulster without tarrying or delaying; and his nobles and best men fell around him, so that not one escaped, by retreat, or by exertion, or by chance, but fell, all around their lord. Then Conn finished his royal progress by visiting his royal towns; and he left every cow in its cow keep, and every captive on his path (homewards), and every woman with her own family; and went forward himself on that night and consumed the remainder of the Feast of Tara. And then came unto him powerful friends of the Tuatha-de-Da-

° *Colg* is one of the ancient Irish names for a sword. See *Forus Focul.*

Tuathaibh de Danann, eadon, Aodh a rith Dabilla; agus Aodh Eadair; agus Crimthann Callainne; agus Deargh a rith Deirg; agus an draoi neabach a Cuillinn; agus Craobach a Carn Chuirp; agus Aongus an Bhroga; agus Seafnach Ata Sigin; agus Maondonn maoldhearg gona mhacaibh; agus Goth Gaoithe glan aille; agus Aoife inghean Ghoth Gaoithe. Agus tugadar leo lotha leighir da leadarthaibh,[p] agus uithorgh cabarta chéadh da g-cneadaibh, agus luibe ice da n-aladaibh; ionnus gur bo calma corp-fleamhain Conn gona curadaibh um thrath éighe do lo ar na mharach, mar do beithir tar éis ola no aonaigh, no iomana. Agus thangadar ar a h-aithle sin a thi leannana fuaitheanta fithe da agallaim, eadon At, agus Lan, agus Léan, thi h-ingheana Thuaghain a thémanlathaibh Thiaghe; agus do ghabadar aga ghaisin agus aga ghéaracht d'ionnsaighe Mhuighe Léana; go n-dubhradar fo ann:—

[p] *Aedh of Sith Dabhilla.* Of this mythical personage we know nothing, but Sith Dabhilla must be Cnoc Dabhilla, now the Abill Rocks on the coast of Dublin County, between Rush and Holme Patrick. These rocks are called Cnoc Dabill on an old map in the library of Trinity College, Dublin. When Boan the wife of Nechtan of Sidh Nechtan, [Nechtan's Hill] in which the River Boyne rises, dishonored the sacred well which stood within her court, its waters overflowed, and she fled from them towards the sea. But the water followed until it overtook and drowned her, and from her the river took its name of Boan, or Boinn, now anglicized Boyne. The lady Boan was followed all through by her lap-dog which was named Dabhilla, and which, like its mistress, was overwhelmed by the flood, and carried out of the Boyne's mouth and as far as these rocks, on the coast of Bregia, which from it are called Cnoc Dabhilla (Dabhlilla's Hill.) See *Dinnseanchus.*

[q] *Aedh of Edair.* This Aedh was one of the Tuatha de Danann, residing on the top of Edar, or Beinn Edair, now the hill of Howth near Dublin. His daughter Eadaoin was wife to Oscar the son of the warrior-poet Oisin. She died of grief at seeing her husband badly wounded after a battle, and was buried on the north side of the hill of Howth, probably in the ruined Cyclopean grave which still remains there.

[r] *Derg of Sith Deirg.* There were many places in ancient Erinn called Sidh Deirg, or hill or fairy mansion of Derg, but which of them is spoken of here it would be difficult to decide. It is probable, however, that it was

nann, viz., Aedh of Sith Dabhiolla[p]; and Aedh of Eadar[q]; and Criomhthann of Callainn; and Dearg of Sith Deirg[r]; and the tricky Druid of Cuillean[s]; and Craobhach of Carn Chuip[t]; and Aenghus of the Brugh[u]; and Seafnach of Ath Sighir[v]; and Maondorn[w] the boastful with his sons; and Gaoth Gaoithe of Glan-Aill; and Aoife[x] the daughter of Gaoth Gaoithe. They brought with them curing plants for their lacerations, and an assuaging salve for their cuts and wounds; and healing herbs for their sores: so that Conn and his champions were made brave, and smooth-bodied, at rising time on the following day, as if they were only after a banquet, or a fair, or a hurling match. After that there came to converse with him his three distinguished fairy favorites (mistresses), At, and Lan, and Lean; the three daughters of Truaghan from the brave lands of Treogha[y]; and they began to call and to urge him towards Magh Leana; and they said on the occasion:—

the Sidh or hill of Cleitech, on the brink of the Boyne, near Slane, already mentioned, and which about the time of the battle of Magh Lena was the residence of Derg Dianscothach, the father of Bla, who was the mother of the poet Oisin.

[s] *Cuilleann of Sidh Cuillinn.* Sidh Cuillinn was the fairy mansion of the mountain Sliabh Cuillinn, now Slieve Gullen in the County of Armagh. This hill or mountain received its name from Cuillenn Cairpthech, or the Charioteer, son of the king of Britain, who was killed there by Congal Claringnech, who was monarch of Erinn Anno Mundi 5031; but as the arch necromancer and astrologer Manannan mac Lir had a mansion in it in ancient times, I believe he was the tricky Druid spoken of here.

[t] *Craebhach of Carn Cuip.* Not known.

[u] *Aenghus of Brugh.* This Aenghus was the son of the lady Boan and of the Daghda Mor, king of the Tuatha de Danann, who resided at Brugh na Boinne, or the palace of the Boyne, near Slane. Aenghus succeeded his father as lord of the Brugh, and is deeply mixed up with the amatory fairy lore of ancient Erinn.

[v] *Seafnach of Ath Sigir.* This man's name implies that he was a musician.

[w] *Maondoin Maoidineach.* Not known.

[x] *Gaoth Gaoithe and Aife his daughter.* Not known.

[y] *At, Lan, and Lean, from the lands of Treogha.* The editor knows nothing about these women or their land, but that there was a tribe of the Firbolgs in Westmeath, which were called Tuath Mic Treogha, i.e., the Tribe of the Son of Treogha.—M'Firbis's *Pedigrees*, p. 52., R.I.A.

Annam leat luide re n dí,
a Chuinn muige na d-trí rát;
do beanad díot, fát no fear,
an leat ro tear Gaidéal gnát.

Do roinnead leat Eire fial,
o [rinn] léime Chonn na g-cuan,
ó Át Cliat Meadraide m-binn,
gur an linn ag Éadair uar.

Do cinntiod curaid Chlú Mail,
na fir ar an Muimain móir,
go g-claidfidís talmain truim,
go mad oil ar leat Chuinn cóir.

Eirig ó cátad na d-cuat,
a ua Tuatail cabrair các,
roiced go Mag Léana láin,
dia [g-comalle] báid go brát.

Do marbair mac Mail go m-buaid,
agar a fluag ar aon leirg,

[a] *The Plain of the three Raths.* This was Bregia, or the plain in which Tara stood. Tara got the name of the Hill of the Three (Tulach an trir) from the Tri Finneamhna, i.e., the three fair youths of Emhain, or Emania, who were the three sons of Eochaidh Feidlech, monarch of Erinn, and the joint father of Lugaidh Sriabh n-Dearg, who was father of Crimthann Nia Nar, monarch of Erinn, in the ninth year of whose reign Jesus Christ was born. The "Three Raths" of the Plain were their residences at Teamhair. See *Battle of Cumar.* Other tracts give the name a higher antiquity.

[b] *Leim Chon,* or Leim Chonchulainn, i.e., Cuchulann's Leap, now Loop (Leap) Head at the south-western extremity of the County of Clare.

The following is the *received* account of the origin of this name:—Cuchulann was the most distinguished of the "Heroes of the Red Branch." He had a favorite Leannan or mistress whom he wished to abandon, but she watched him so closely that he at last determined to run away from her. He ran from Emania to this headland, closely followed by the lady; but when he came to the head-land, he found that the extreme point was separated from the main land by a fearful chasm or cleft some thirty yards wide, whereupon he made a desperate spring and landed safely on the island. The lady sprang

O Conn of the plain of the three Raths,[a]
Thou wert not wont to sink under misfortune;
There has been wrested from thee—a fact well known—
This southern half of the land of the Gaoidhil.

By thee has been divided hospitable Erinn,
From the point of Leim Con[a] of the bays;
From the pleasant Ath Cliath Mearaidhe,
Unto the sea at Cold Eadair.[b]

The champions of Cliu Mail[c] decided—
The men out of great Munster—
That they would upturn the ponderous earth,
That it might be a reproach to Conn's rightful half.

Go forth from conciliating the tribes,
O grandson of Tuathal—relief of thy people—
Speed to the ample Magh Leana,
If you wish to preserve our friendship for ever.

Thou didst slay the son of Mal[d] victoriously,
And his army upon the same slope,

after him, and landed also in safety. Cuchulann had not time to turn round before he saw his pursuer by his side, and then making another spring backwards, he landed on the main land again. The favorite, imitating his action, sprang backwards too, but reached the land at a level a little lower than the surface, where her back came against a projecting rock or flag, and she fell to the bottom never to rise again. The cleft, then, between the main land and the island is properly the Leap. The fatal stone against which the lady's back struck, remains in the same position still, a few inches below the level of the surface of the land, and a turn or whirl on it, on one heel, with the frightful gulf below, has been from time immemorial a test of firmness of heart and steadiness of head, with the inhabitants of the district as well as with strangers who visit it. This stone is still well known to the inhabitants of the district, the native place of the Editor of this tract, as *Leac na Leannain*, or the Favorite's Flag.

[b] *Eadair* or *Beinn Eadair*, the hill of Howth.

[c] *Clu Mail*. A district in the barony of Coshlea and county of Limerick, and situated between the hill of Knockany and Sliabh Riach. See *Annals of the Four Masters*, p. 1648, note [t].

[d] *The son of Mal*, killed by Conn, was Eochaidh Muinderg king of Ulster, already mentioned; and the son of Iomchadh, whom he put in Eochaid's place, was Ross, who attends him on the present occasion.

do rioghail mac Jomchada ain,
tar eis an ainm sin gab feilg.

Na h-eilgeadh uait Goghan oll,
an leomhan lonn, cuairt na [cheann],
go naibh ar Mhuigh Leana leat,
agar go b-fagbaidh a feart ann. A.

Ar ann rin tainic Conn roimhe tar slighthibh fedh-neidhibh, agar tar muighibh mor ailne no go nainic Ath Luachra an oidche sin; agar do gabadh forad agar longphort leis ann.[e] Ba liag lobhan, agar ba geann gloinnde, agar ba dorr didin, agar ba fulacht fineamhna an ti bui ann, oir ba nuathair nabarta a neim, agar ba folmhughadh tighe a thuinar, agar fa corghnach a comheilghe, agar fa lan talamh da thairm agar da threathan, agar ba faoilidh muir agar tir ne a toirgeacht, oir do fairtigeadar tri tonna fortbartacha na Fodla go fiadnach fir-deimin fir an b-fiaith sin, eadon, tonn ogal, ornadach, fuar-leabar, aird-meadhrach, uillionn-thuigh Inbhir, ag freagra thuinne nuaidhe, nighghaithbe, nuaidh-dheine, neamhar-thighe Rudhraidhe; agar tonn chorrach, chirel-thuigh, chlas-anbail, cubhar-ghéal Chliodhna, ag freagra don da chonn airdeangacha, ear-labar oile, le fairtighughadh na flatha da b-fodhnidhin. Agar an oidche no geanair Conn, ar inntse no geinnioch cruinn chorach tre thalmhain in Eirinn, eadon Baile Tortan, agar Go

[e] *The wave of Inbher.* This was the Tonn Tuaighe, or wave of Inbher Tuaighe, at the mouth of the river Bann in Ulster. It is stated in the Book of Lecan, fol. 298, b. b., that the territory of Oirghiall, now Oriell, extended from Tara to Tonn Tuaighe, and it is well known that the river Bann was the northern boundary of that ancient territory. The wave and river derive their names from a young princess named Tuagh, who was under the guardianship of Conaire the monarch of Erinn, but who whilst in an inchanted sleep by an emissary of the celebrated Tuaith de Danan navigator, Manannan Mac Lir. His faithful agent carried her, in her sleep, to the mouth of the Bann, which was at that time called Inbher n-Glais, and laid her down on the beach till he could procure a boat to carry her over the sea; but in his absence a great wave rolled in and bore

Thou didst enthrone the noble son of Iomchaidh,
After the slaughter he felt no anger.

Let not Eoghan the Great escape from thee,
Seek out this furious lion,
That he may meet thee upon Magh Leana,
And there find his grave.

Then Conn having marched forward through unobstructed ways, and over great and beautiful plains, reached Ath Luachra that night; and took rest and encampment there. He who was there was a precious stone, and a transparent gem, and a sheltering tree, and the cluster of vines: for his march was the rush of a spring tide; and his journey was the evacuation of a country; and his uprising was victorious; and the earth was full of his renown and of his greatness; and both sea and land were joyous of his expeditions; and the monarch was visibly and certainly greeted by the three swelling billows of Fodhla, namely, the whispering, moaning, cold, long, high, playful, thick-angled wave of Inbher,[e] in response to the red, royal, rough, impetuous, swelling, thick wave of Rudhraidhe[f]; and to the curling, thick-layered, awfully-high-walled, white-foaming wave of Cliodhna,[g] responding to the other two garrulous, cataract-roaring waves, in hailing the monarch to their relief. And it was on the night on which Conn was born, that the following great fruit trees sprang from the earth in Erinn, viz., Bile Tortan,[h]

her off, so that she was drowned; and the wave of that shore has since retained the name of Tonn Tuaighe. Should this and the other waves mentioned here, roar loudly at the time of inaugurating a monarch, or at any other extraordinary occurrence, it was deemed an omen of good luck. See *Dinnseanchus*.

[f] *The wave of Rudhraidhe.* This was the Tonn Rudhraidhe, which drowned Rudhraidhe, the ancestor of the Clanna Rudhraidhe of Ulster. This wave was in Traigh Rudhraidhe, now the Bay of Dundrum in the county of Down.

[g] *The wave of Clidhna.* This was the Tonn Clidhna which drowned the lady Clidhna Cennfhinn, or of the fair hair. It is believed to be in the bay of Cloghnakilty in the county of Cork. See *Dinnseanchus*.

[h] *Bile Tortan, Eo Rossa, Craebh Mughna, Craebh Daithi,* and *Bile Uisnigh*, were five ancient trees which sprung up in Erinn in the reign of

Rosa; Craob Múġna, agus Craob Daiġe. Agus ar ir in n-oidċe ċéadna do muiġeadar trí loċa borb-ġlana, buan-áille for Banba, eadon, Loċ Riaċ'a g-connaċtaib, agus Loċ Léin ós Luaċair, agus Loċ aoibinn Caṫaċ a n-Ulltaib. Agus ar ir in oidċe ċéadna do muiġeadar trí h-aibne falcmara, fíor-doimne fón Fódla, eadon, Slúir, agus Feóir, agus Beanba; amail no ċan Cú fir forlámaiġċe gaċa feara, agus réad roinbiġċe gaċa reanċara, agus gaċa finnine, go fiadnaċ, eadon, Fionntán fáṫaċ, finġlic, fín-eólaċ:—

An oidċe na ġeanair Conn,
ba faoilid fir Eirne oll,
innte no ġeinriodar trá,
Bile Tortan, Cú Rosa.
a n-umla noċ ar daor dí,
Craob Muġna, agus Craob Daiġi.

Conaing Begeglach, or the fearless, who was slain in battle Anno Mundi 4388. Conaing held a certain assembly of the men of Erinn at Tara in the course of his reign; and they saw coming towards them from the west a man of wonderful size, carrying in his hand a branch of a tree, bearing apples, nuts, acorns, and berries. Having questioned him, he told them that he had come from the place of the sun's rising in the east to the place of its going down in the west, to know why it had stood still for a day; and having ascertained the cause of this irregularity, that he was now on his return again to the east. He shook the produce of this branch on the ground; and these being taken up by various persons and planted in various localities, produced these wonderful trees, which were all blown down in the seventh century. The Bile Tortan, near Ardbreacan in the county of Meath, was Ash. The Eo Rosa, near Leith-Ghlean (Leithlin) was a yew tree, and became the property of Saint Molaise of Leith-Ghlenn, from whom Saint Moling obtained as much of it as made shingles for his Duirthech or Oratory, at Tech Moling, now St. Mullins on the river Barrow in the county of Carlow, and which was built for him by the celebrated Goban Saor. According to an Irish Life of Saint Molling in possession of the Editor, the Craebh Mughna was oak, and stood near Bealach Mughna in Magh Ailbhe, in the southern part of the county of Kildare. The Craebh Dathi, or Bile Dathi, was ash, and stood in the district of Fir Bile (now Ferbil) to which it gave name, in the county of Westmeath. The Craebh

and Eo Rosa; Craobh Mughna, and Craobh Daithe. It was in the same night that these three green-bordered lakes of perpetual beauty burst over Banbha [Erinn], namely, Loch Riach[i] in Connacht; and Loch Lein[j] upon Luachair; and the delightful Loch Eathach[k] in Ulster. On the same night, three teeming rivers burst over Fodhla [Erinn], namely, the Siuir, the Eoir (Nore), and the Bearbha (Barrow), as was sung by the salmon of knowledge,[l] the possessor of all intelligeuce; and the jewel manifestly rich in all history and in all truth, namely, Finntan[m] the the prophetic, truly-acute and truly-intelligent:—

The night on which Conn was born,
He was welcomed by great Erinn;
In it also sprang up
Bile Tortan, Eo Rosa,
(Their homage to the night was no indignity,)
Craobh Mughna and Craobh Daithi.

Uisnigh was ash, and stood on the hill of Uisneach in the county of Westmeath. MS. H. 2. 16. T.C.D.

[i] *Loch Riach*, now Loughreagh, in the County of Galway.

[j] *Loch Lein*, now the Lake of Killarney.

[k] *Loch Eathach*, now Lough Neagh.

[l] *The salmon of knowledge.* "If I had eaten the salmon of knowledge," is a phrase often used by the Irish poets of the middle ages, when they wish to confess themselves unable to do justice to their poetical theme. The origin of this salmon is shortly this.—There was a certain sacred fountain—a Helicon—under the waters of the Shannon, in the charge of a certain just man named Conla. This fountain was the source of all literary and poetic knowledge. A certain poet, named Crimall, planted around it nine hazle trees, the foliage and fruits of which burst forth and became mature in one day; the ripe crimson nuts dropt from the trees into this fountain, and were cast up into the Shannon. The salmon of the river came and eat them, and then became the salmon of knowledge. Whoever had the good fortune to catch and eat one of these salmon was immediately endued with all poetical knowledge. See *Dinnseanchus* of Sinainn.

[m] *Fintan*, who is called here the salmon of knowledge, was the son of Bochra, who was the brother of Noah. He was one of those whom Noah refused to admit into the ark, and who with Ceasar, Noah's niece, and fifty other women, and two more men, came into Erinn a short time before the deluge. Fintan was spared by the deluge, and passed through various transmigrations down to the time of St. Colum Cille, and Dermait the

An oidhche do gheanaigh Conn,
ba faoilidh fir Eirne oll;
innte do rgaoil, méin go nach,
Loch Riach, Loch Léin, Loch n-Eathach.

An oidhche do gheanaigh Conn,
ba faoilidh fir Eirne oll,
innte do mhuigheadar gan fanadh,
Sidhir, ir Eóin, ir Bearba.

Agar ó do fáiltigh talamh ne na tuaiream-rioghaibh mar rin, agar muin agá maoidheamh, cid nach bud iomdhoin ne rgáth, agar nach bud uiceap fá all, agar nách bud áindheap ap aigéan, agar nách bud baramhail ap bhráth dó céadaib nó do curadaib cómhéingne na ceann, ó tá oidhche luain a beirce a d-Teamhraigh, gur an mháirt a b-fríth baogal a báir a n-Dhuim Tuirléime, amhail irbeart Seanchan rean-file:—

[Adhaigh luain nugadh an rígh,
mál Aighe mac Feidhlimidh;
dia máirt ap n-eirghe gréine,
Fuair bár a g-cnoc Tuirléime.

Agar do chaith Conn a uirrain d'Eirinn eatorra mar rin, gan fíoch, gan forrán, ne teóra m-bliadan ap chaogad, amhail irbeart an file.]

Conn céad-chathach na rígh,
caogha for a thí,
gan fhoghail gan forlorgadh,
gan ghuin duine dí.

Ar ann rin tainic Conn noime ap fód fheaghta fada af a h-aicle, agar tanghadar cuige a threoin agar a chaoiriugh, agar a

son of Fergus, monarch of Erinn at the close of the sixth century; to whom and to the men of Erinn assembled at Tara, he gave the history of Erinn down to that time. He died shortly after, and was buried in the mountain of Tul Tuinne near Loch Derg in the county of Tipperary.

The night on which Conn was born,
He was welcomed by great Erinn;
On it burst forth in prosperous course
Loch Riach, Loch Lein, Loch Eathach.

The night on which Conn was born,
He was welcomed by great Erinn,
On it burst forth without delay,
Siuir, Eoir, and Bearbha.

Since the earth welcomed him in that way, and as the sea boasted of him, why should not it be a fight with a shadow, or a cast (of a spear) against a cliff; or an eye measurement of the ocean; or an idea of eternity, for warriors or for champions to rise up against him, from the Monday night of his birth at Teamhair until the Tuesday upon which an opportunity was found to kill him at Druim Tuirleime[n], as Seanchan the old poet says:—

[Upon a Monday night the king was born,
The hero of Midhe, son of Feidhlimidh;
Upon Tuesday at the rising of the sun,
He received death on Druim Tuirleime.

And Conn spent his share of Erinn between the earth and the sea in that manner, without devastations, without ravages, during the term of three years and fifty; as the poet said:[o]]—

Conn of the hundred battles was king
During fifty and three years),
Without devastation, without conflagration,
Without slaying a living person.

Then Conn went forth to a retired place to examine into his cause; and there came to him his brave men and leaders, his battle-generals, his

[n] *Druim Tuirleime*, (or the alighting hill) where Conn was killed, was situated somewhere contiguous to Ros na Righ on the south side of the Boyne, about two miles below the town of Slane. See Cathreim Dathi in the Editors's possession. There is another place of this name in the county of Westmeath.

[o] From No. 220, p. 174. R.I.A.

tuaithgneada catha; a maithe, agus a mhór-uaithle, agus a mhleadha; agus tainic Conall mac Aonguba Feinn tuige. Agus do gabadar ann aga tairbéanadh dóib gach fíoch agus gach fonnadh, gach ág agus gach acaid, agus gach iomarcaig do feanadh 'na ceann do'n chóimheinge sin. Do fhreagair Conall é agus aréadh no nádh: Déanta gach ní ar dín do deag-duine, a ánnd-nig, bad eitiom, oin ar ont féin atáid na teóna buadha nig, eadon, tín do tad, agus cad do clódh, agus conach cotgain an do cunadaib do'c chóimhéinge don cun sa. Do fhreagair Conn é agus aread no nádh nir. Ar eagal liom-sa, an sé, Colamhain teanna na Teamhrach do cuitim re na naimhdib a n-aitgead, agus flóig cathchonnach Chonnacht do chomhdad, gan a n-undail d'uaitlib no d'éadtaib na n-agaid; nó mo bád, nó mo baoglugad, no m'iomphódh, no m'ionnarbad féin; ní nách deanad ar mo nua ná ar mo naoideandacht aniamh nom; agus aread ar cóin' damha do déanamh, an ní bur ceannach blaide, eadon, bád, agus méanaid' m'feidhm agus m'ág a n-aoinfeacht, agus gur ab amlaid faoifead agus mo chómlann an mo chómhainn, oin nach díon an éag aitg ná iomgabail. Do fhreagair Conall é agus aread no nádh: Na gab, a ánnd-nig, bad éitiom, cnic re gnídgail, nó gnáin re gabad, nó uamhan re h-iomorcad; acht fordacht re feinn, agus fuineach re fógna, agus féatacht re fiafnaige, agus éitceacht re h-éangaide, agus taod re tagna, agus cruar le cogad, agus calmacht le cat; óin ar iad rin na neite ar din do deag-duine do déanamh, an sé. Dóig do geabain-re colamhain teanna na Teamhrach do'd cornamh go n-dícead do'n dul-sa. Oin ar iad rin cuailleada tnéana, tuinteacta Tuatail Teachtmhain; agus uaitneada fulaing-théana Fheidlimid Reachtmhain; agus cleacta cruaide corantaca Chuinn céad-cataig; agus fód, do geabain flóige cantannaca, corantaca Connacht, [do'd cornamh] go n-dícead don dul-sa; óin dóig gach neac ar rine ná h-aoir-re da n-uaitlib, ar oideada uile dhe-re iad; agus gach neac ar óige na h-aoir-re da n-iarmairt, ar daltada dhe-ri uile iad; agus gach neac ar cómaoir dhe da g-cunadaib, ar cómdaltada dhe-ri iad;

nobles, his great people, and his warriors; Conall, the son of Aonghus Feirt, also came to him. He then shewed them all the devastation, and ravages, the contests, the virulence and the injustice that had been worked against him by that revolt. Conall answered and said: O chief king, do you perform all that becomes a brave man, for you possess the three attributes of a king, namely, to consolidate a country, to gain a battle, and to have the fortune of triumph upon your champions, by your uprising this turn. Conn answered and said, I fear the fall of the stout Columns of Teamhair unrevenged by their enemies; and the mangling of the generous hosts of Connacht, without a balance of nobles or of great men of their opponents; or my own death, or danger, or my defeat, or my banishment, what was not ever done to me in my strength or my youth; and what I have a right to do is that which is the purchase of fame, namely, to die, and my deeds and my fame shall live together; and let me die confronting my antagonist, since neither disgrace or desertion is a protection from death. Conall answered him and said: Take not, O chief king, tremor, or shivering, or fear at danger; nor terror at inequality, but maintain firmness against anger, and preparation against a challenge, and acuteness against questionings; and attention to discussion; and silence against argument; and hardiness against war; and valour against battle; for such becomes a good man. It is certain you shall have the stout Columns of Tara to defend you with all their might on this occasion: for they are the brave sustaining posts of Tuathal Teachtmhar; and the gallant bearing pillars of Feidhlimidgh Reachtmhar; and the hardy protective props of Conn of the hundred battles. Further, you shall have the generous, protective hosts of Connacht with all their might on this occasion: for it is certain that every one of their nobles who is your senior, is a tutor[p] to you; and every one who is younger than your age, of their children, are all foster-children to you; and all are their champions who are of the same age with you, are all your fellow companions: and therefore it is that those men cannot but

[p] *Is a tutor to you.* Conn having been educated at Cruachain by the king Conall, it followed, by the ancient custom of fosterage, that all the leading chiefs and champions attached to the court were his tutors in the science of arms.

agar aithe fin nach b-feadaid na fuil úd gan do díon-ra go n-dícheall do'n dul-ra. Oir dóigh ní ba fuaithe fuil na faon-fheanaib a beith ag éirteacht re briathraib fuar-chaoidheacha, fhaoch-nata [chlainne Eibhir] fomha agá n-díochur, agar aga n-díochúgadh ó a m-bailtibh buadh, agar ó a n-átharaib dírle, agar ó a n-iathaib athbha, muna beith do díon-ra, agar do dúthcar agá n-dídean; agar do faoithe, agar do faon-chlandacht agá raonadh; do chuar agar do chatha agá g-congbáil; do báidh, agar do bheatha aga m-buaduadh. Gurab aithe fin do fágbadar na fiannaibh agáinne ó chéin mháith, a láimhib cornamacha, ar g-carad, agar ar g-cómdúthchara, do chaomha-ra go n-dícheall don dul-ra. Óir nír léigir fíreal a n-ionad an uathail, na uathal a n-ionad an fhir; agar ní dearnadh daon-bhreitheamhnas flatha, nó cam do chaitheamh re cóir; acht gach aon a g-ceann a dírne agar a dúthchara féin, ó thugadh tímchiollad flatha fon Eirinn [go teacht Eogain mic Muiga Néid d'fuadach Eirneann ar an lamhaib; agar ar deimhin leam-ra, an Conall, nach áilleagan a láimh leinibh Eirne a láimh Eógain; agar o] atá Eirne ab h-oiliúimh-re, man do bui ag ab fhiannfeanadh nómhad, ó né chathaoir mhóir gan cumhgúgadh, ni b-faighthean gan congáil chatha uaithe do'n chur-ra í; acht muna beithidh dith daoine, an án b-fágail d'án naimhdibh a n-argadh; no maidheamh do mhaibtha-ra do chuadaib gan choigill. [Agar na feachain an cath;] óir ata clann teann, tuinnighthe, throm-fóidheach na talmhan fá'n d-troighthibh anfor; agar faithche, fuar, fliuch, fíor-folartha na fiormamaithe forlann anuar; agar beithim briathar fhir, nó go fluighidh an clán rocaithchuigh, fheath-álainn, folur-teann, fíor fionn, nó, nó go d-tuitidh an ciach-bhiat coitcheann, corn-néallach, cioch-mhinneach, cómhfolurda, orlann anuar, nach béarnaidh neach díonn each an óndlaigh dan air ir in iongail. Gur ab amhlaidh do faoi gach neach againn, agar a chomlann 'na cómhainn do'd chornamh-ra go n-dícheall do'n dul-ra. Léig ar a Chonaill, an Conn, ar meadhain fíor ne fóirnéigean na focail fin; agar ar tagra ne bonb, nó ne baoth-chimidh na briathra fin; oir ar eagal leam-ra, a oide ionmuin, ban éirioch, gneara gann-lonna gall d'ár n-guin; agar

defend you with all their might on this occasion. For it is certain that it would not be pleasant to those noble men to listen to the cold-hearted, furious, words of threatening of the sons of Heber, to drive and extirpate them from their native homes, and their rightful dwellings, and from their father-lands, if your shelter and your hereditary power did not protect them; and if your nobleness and your free descent did not liberate them; if your hardiness and your battles did not sustain them; if your friendship and your judgments did not preserve them; and it was for this reason our ancestors left us in command from a remote time, in the conservative hands of our friends and co-relatives, to protect you with all our might, on this occasion: for, you never allowed the low into the place of the high, nor the high into the place of the low; and you have not pronounced a king's tyrannical judgment, nor turned wrong into right; but kept every one in his own native rights, since first you made a monarch's circuit of Erinn [till the coming of Eoghan the son of Mogh Neid to wrest Erinn out of our hands, and it is certain to me, said Conall, that Erinn in Eoghan's hands is not a play-thing in the hands of a child.[q]] And since Erinn is in your hands, as it was in those of your ancestors before you, from the time of Cathaoir Mor, without shifting; it shall not be wrested [from you] on this occasion without the clangor of battle from us; unless it is obtained by the unavenged destruction of our people, or the triumph of your death without rescue by some champions. Avoid not the battle; for, the stiff firm, ponderous earth is beneath our feet; and the cold, wet, full-blazing canopy of the firmament is above us; and I pledge my word, that until the fixed, thick, beautifully diversified, firm surface [of the earth] swallows us down; or until the misty universal, cloud-hilled, showery, full-bright mantle falls upon us, that not one of us shall give the space of an inch of way backwards in the battle. So that the manner in which every one of us shall die will be, with his antagonist opposite him, aiding you with all his might, on this occasion. Have done, O Conall, said Conn; these words are the ravings of a man in great danger; and this language is the argument of a clown, or a silly culprit; for I fear, O beloved foster-father, our being slain by

[q] No. 1, p. 56, R.I.A.

buidne baoth-mheanma bídbhaidh, d'an múghadh; dóigh ar fgur macha d'aird-riogh a uathúghadh; agar ar dorar báir beag-fluagh; [agar ar cómhairtea fainne uathaidh rochraide; agar atraid rin le ceile oram-ra.] Gurab aire rin ar áil leam-ra teachta do chur re mór-chomhadha go Mhogh Nuadhat. Canrad da comhadha rin bar Conall, agar bar cách. Na trí cóigeadh fliodh aige-rion d'Eirinn dó gan imreabhadh; agar an ceathramhadh cóigeadh uaim-ri ina ceann rin dó, gid fearann caithme clódhim do mo chathaibh-ri é; eadon, cúigeadh Uladh; agar do bhéar dó tar a ceann rin, grian agar earga; dhúicht agar daithean; muir agar mór-thír; gan fogail, gan forlorgadh, gan inghrim gan anbhforrán, do dhéanamh air; agar léigeadh cúigeadh Chonnacht gan chuidiúghadh damh-ra, agar crídhoc Theabhtha, agar Teamhair go na turrgar; óir ar iad nóm beathaidh ó nóm nuadh.' Ar mór na comhthaibh rin, ar Conall. Cidh mór, ar Conn, ceadaighim-ri do Chógan iad, ó nach b-fuilim lion catha do chéadaibh nó do curadaibh dó. Cia nagar leir na comhthaibh rin ar Conall. Cochaidh gluin-geal agar Fiachaidh laimh-geal, da mac Chrimhthainn chúl-buidhe rig Aicle agar Umhaill, ar Conn. Ro bui córa fleadha da n-uradall ban na flaithe. Ní chuirfeam ar Conn, ar nach abradaoir Allmhuraigh agar Eirneannaigh go mad a n-athchuingidh do geabhdaoir an uirnainn rin do Eirinn dúinn. Ar ann rin nangadar na teachta re céill, agar re conaidhbe, agar le h-airmhidin, go h-Eogan Taighleach; agar do léigeadh a b-poball teann, tuinnighte, an tréin-rig iad. Agar do h-éirdead riú go taol, torbadach; agar do innreadar a fgéala go céillidhe, cuimheach; agar go féata foirdeanach; agar gach cóir, agar gach caingean lar ar cuireadh iad, don áird-rig. Do fheagair an rig go mear, muinneach, módalach, iad-fan, agar aread no naidh riú: Do bud aoibhneas gan each dam-ra, ath, ban éirion, agar do bud cuirm gan choina; agar do bud conach gan céol; agar do bud cighearnas gan tathúghadh; agar do bud airleagadh gan ioc; agar do bud iarracht gan íobhlacadh dam-ra,

[r] *Aichill.*—The well-known island of Achill on the coast of the county of Mayo.

the fierce valour of the foreigners; and our being massacred by barbarous furious hosts of enemies. For, it is a forfeiture of his attributes for a king to be left alone; and a small army is the door of death; and a paucity of followers is a sign of weakness; and all these attach to me; on which account I wish to send messengers with terms of great advantage to Mogh Nuadhad. What are those terms? said Conall and all the assembly. The three provinces of Erinn which he now has, to be his without contention; and the fourth province from me, along with these, to be given to him, although it be the sword supporting territory of my battalions, namely, the province of Uladh; and as security I will give him the sun and moon, dew and air, sea and great land, not to commit trespass or conflagration, or persecution, or injustice upon him; and let him leave me the province of Connacht unshared; and the territory of Teffia; and Tara with its profits; for by those I was fed since my birth. These are great terms said Conall. Though they be great, replied Conn, I grant them to Eoghan since I have not numbers enough of warriors and champions to oppose to him. Who goes with these terms, said Conall. Conn replied: Eochaidh of the white knees, and Fiacha of the white hands, the two sons of Criomhthann of the yellow hair, king of Aichill[r] and Umhall.[s] It would be more proper that poets should offer them, said the nobles. We shall not send poets, said Conn, in order that the foreigners and the men of Erinn shall not say that it is at our solicitation they have accepted this division of Erinn from us. Then the messengers, charged with submission, friendship, and reverence, reached Eoghan Taidhleach; and were admitted into the strong, firm pavilion of the brave king. There they were listened to silently and attentively; they told their errand sensibly and collectedly, and acutely and gradually; and every arrangement and every counsel that they were sent with, to the high king. The king answered them quickly, loudly, proudly, and said: indeed it would be to me as pleasure without steeds, ale without cups, happiness without music, sovereignty without submission, hiring out without pay, and a loan without return, that I should be without

[s] *Umhall.*—The territory of the family of O'Maille, or O'Maley, in the county of Mayo. See *Leabhar na g-Ceart*, p. 56, note [b].

imleazan oineacair Erneann um feazmair, eadon, Teamair go na muighibh, agar go na múraibh, ag mo mór-naimdibh; agar ní fúigeab-ra an beann gin dom donad gan caiteamh; nó an uirnaimm rin dom oineacair gan ladad; agar ní fúigfead-ra an oil rin ar mo fine tar mo éis; óir ní geab na comadha rin don cur ro. Aread do cualamair-ne, ban na teachta, lé ár g-cairiod, agar lé ár g-cómdalta, Conn, nách dleazar roighin tar rith, nó cat tar comaidh, no mirne tar mór-néir. Cia ribre fein, a óga, ban Eógan. Eochaidh glúin-geal, agar Fiachaidh láim-geal, ban lad-ran, eadon, dá mac Chrimthannn cúl-buidhe; agar Gairneach ingean Chrimthaill ar máthair. An bud geall ne h-oineacar dam-ra rib, ban Eogan. Ní ba h-eadh, idir, a ard-rígh, ban lad-ran; oir ba diochur flaitheamnair do Chonn oineacar Erneann do fágbáil ar aba amna aon deire; óir do geibh mac maith muinntir, agar atá agar biadh, Erne aige-rium; óir ar é ban-ánta ar fearr dá caiteamh agar dá cornam é; agar ar briathar dúinne, ar riad, do néir ar n-aithe ar Chonn, gidh do thairg comaidh uaidhe nách léigfead Baile Biataigh d'Erinn duitri.' Act

[t] *Baile Biataigh*, i.e., the town or lands of a farmer who was bound to supply refections to his chief or landlord at certain seasons of the year. Baile means a town or residence; Biadh, food, and Biatach, literally a victualler, or provider of food.

The following ancient poem on the sub-divisional names of territories, and now, I believe, for the first time published, will shew the quantity of land in a Baile Biataigh. Its authorship, it will be seen, is ascribed, but improperly, to the Finntan already mentioned, at page 97, note [m].

1 Cá lín trícha a n-Erinn ain,
cá lín leth-trícha go m-baith,
cá lín baile, comhall n-glé,
cá lín comgebur gach baile.

2 Cá lín baile ir trícha céd,
i n-Erinn go n-lath réd;
a beithir nir, nách co n-gur,
gneann gach eólaigh a tómur.

3 Na h-abair mo gneannan féin,
ar Finntan, an fer go céill,
ar mé ar eólcha no chinn,
a n-Albain, a n-Erinn.

1 How many thirties [cantreds] in noble Erinn,
How many half-thirties to accord,
How many townlands in linked array,
How many [cows] doth each townland sustain.

2 How many townlands and thirty hundreds
In Erinn the abundant in wealth;
I say unto thee—an assertion with sense—
I defy all the learned to compute it.

3 Do not say that you defy me,
Said Finntan, the man of sense,
I am the most learned that has been
In Scotland or in Erinn!

the centre of the assemblages of Erinn, that is, Tara with its plains and its mounds, to be in the hands of my great enemies; and I shall not leave that morsel of my happiness uneaten; nor that fragment of my dignity unattached; nor shall I bequeath that disgrace to my family; for I shall not now accept these terms. We have heard, said the messengers, from our friends and from our companion Conn; that an attack over an offer of peace is not lawful, nor battle over an offer of terms; nor anger over deep submission. Who are you, yourselves, O youths? said Eoghan. They replied that they were Eochaidh of the white knees, and Fiachaidh of the white hands, the two sons of Criomhthann of the yellow hair; and that Gaireach, the daughter of Criomhall, was their mother. Are ye a pledge for supremacy for me? said Eoghan. Truly, not, O high king, said they: for, it would be a repudiation of the sovereignty for Conn to abandon the supremacy of Erinn to save the lives of any two; for, a good son will get a family; and he has, and shall have, Erinn; for, he is the best surety for spending and defending it: and we pledge our words, as far as we know Conn, that although he has offered terms, he will not concede one Baile Biataigh[t] of Erinn to you; but that he is desirous that you

4 Deić m-baile 'ra criċa céd,
an ficit baile, ní brég,
glé beg le a n-airmi linne,
criċ adbul a b-fairrigge.

5 Baile conġmar cri ceo bó.
Le caeb déc fedrigg dég ní gó,
ceitre h-imrice ann dóib de,
gan boin do buain re céile.

6 Airmim-ri ocet criċa dég
i crich Mide na mór céd,
deić criċa ficit eile,
a crich Connacht cúl-buide.

7 Airmim-ri cúic criċa dég,
an ficit criċa, ní brég,
a dedrim lib riad co n-gal,
acá a n-oll-cólgeb Ulad.

8 Aen criċa dég i laigin,
ocus fiche co fadbirn,
ó Inber Duiblinne a le,
go bealach na Boromhe.

4 Ten townlands in each thirty-hundreds,
And twenty townlands, it is no falsehood;
Tho' small their number to us appears,
Their extent forms a noble country.

5 A townland sustains three hundred cows,
With twelve plough-lands,* it is no lie;
Four full herds may therein roam,
With no cow of either touching the other.

6 I enumerate eighteen thirties,
In the country of Meath of ample wealth,
And one score and ten thirties more,
In the land of the yellow-haired men of Connaght.

7 I enumerate fifteen thirties,
And twenty thirties, without falsehood;
This I say to you—a saying bold—
In the great province of Ulster.

8 Eleven thirties in Leinster,
And twenty, of teeming wealth,
From Inbher Duibhlinne† hither,
Unto the Road of the Boromhe.

* *Ploughland.*—A ploughland was as much land as a six-horse plough could plough in the year.

† *Inbher Duibhlinne.*—This is an ancient name for the mouth of the River Liffey: Dublin is a corruption of Dubhlinn, the nominate form of the name, of which Duibhlinne is the genitive.

gur bud áil leis do dul-sa tar cóir agus tar comaid. Do feargaigeadh Cóchaidh uime sin, agus a dúbairt ne briugh dá mhuintir: gabthar na teachta úd lib, ar sé. Ac dois, ar na h-uaisle, ní fuigeall feagha fhinne linne a g-congmháil ne cimidheacht. Léigid ar, bar Cóchaidh, ní leam-sa do béanadaoir a b-feidhm lá fionnta fóghnaimh dois féanaib; nó lá caithe chann dois chunadaib; act le na g-canaid agus lé na g-cómdalta féin, eadon, le Conn céad-chathach; agus gabaid go daor, docamlach lád, agus beirid lib lad go mullach na tulcha mian-móire, nadarcaigh sin thuar, agus miaghthar ann iad. Agus do nighneadh amlaid; gurab uatha ainmnighthear na Riagha ar Mhagh Léana beós. Ar ann do chualaig Conn a dá chómdalta do chrochadh, an tan bud cómdorcha lá agus oidche, go nár bo h-am do laochaib luamhaireacht ne landorchacht; agus do gabardais aga g-caineadh, do cheadaib, agus do éigimib, agus do orgadaib; mar do beith beag no baoth-ingean [ag caoineadh a céad mic;] gur bo h-urbadach, imfhiomach, dúbach, déan-chaointeach an deag-nís do'n déan-gúba sin. Coirg dínn do chaineadh, ar Conall, óir do geabair-se threis mad ad thréan; agus díogail go deag-mheanmnach a g-ceart clodhmh, do chaithe. Do déanfa sin an Conn; agus mo briathar fir, ar sé, dá mad eadh déanadh Cóchaidh mór, mo dá cómdalta do gabail, agus a léigean beó leam a h-Eirinn, nách d-tucfainn aon ádaig a n-Eirinn an g-céin do biad-sa na beathaid innte; agus ar bri-

9 Deich trícha 'san Mhúmhain,
ocus trí fichid fír chúbaid;
ir in da chóigeadh go tinn,
ir in Mumhain mhoir, fallsiugh.

10 Áirimim-si ceithri trícha céd,
ocus nai fichid nocha brég,
gan earbaid ar trícha de,
do baile no do leth baile.

11 Fiche baile fós ir cúig céd
ir cúig míle nocha brég,
ó do fuaideas im a naimd,
an líon baile 'tá a n-Eirinn.

9 Ten thirties in Munster,
And three score in full accordance;
In the two proud provinces,
In the great extensive Munster.

10 I enumerate four thirty hundreds,
And nine scores, it is no falsehood,
Without the deficiency to any thirty of them,
Of one townland or half a townland.

11 Twenty townlands too, and five hundred,
And five thousand, it is no falsehood;
Since I have taken to divide them,
Is the number of townlands in Erinn.

should trample upon adjustment and terms. Eoghan became angered at this, and said to a party of his people: Let those messengers be seized by you. Not so, said the nobles, it is not a sentence founded on the examination of truth by us, to detain them to be sacrificed. Cease, said Eoghan, they would not give their service to me on the day when the service of men is known; or in the day of casting spears among men; but to their friend and their own companion, Conn of the hundred battles; seize them, therefore, firmly and tightly, and bring them to the top of yonder long-ranged, far-seeing hill, and let them there be executed; and this was done; and it is from them the Riagha[u] on Magh Leana are named. It was at the hour when day and night were equally dark, that Conn heard that his companions were hanged; which was not a time fit for warriors to march because of the excessive gloom; and he began to lament them by wails, and by cries, and by moans, like a woman, or a silly girl, lamenting her first son; and the good king became fretful, distressed, melancholy, tears-lamenting, from that tearful sorrow. Cease for us your lamentation, said Conall, for you shall obtain the victory, if you be brave; and avenge your friends with a good spirit, by right of sword. I shall do that, said Conn, and I pledge my word, that if Eoghan had seized my two companions, and allowed them to depart alive with me out of Erinn, I would not have come back, for even one night, into Erinn, while he survived there; and I also vow that should he proffer

12 Da fichit acht fo thrí,
Ag rin fearann na reithigi,
Fearann trí reithecha marr rin,
Cethramad baile biataigi.

13 Ar da feithiugh dés imlainn,
An baile biataigh amhain;
Ar mé Finntan an fer co n-gail,
An dechmad glún ó Adam.

14 Senchar Éirenn do mebairt,
Mar atá do réir gach leabairt,
Ag Finntan fír-eólach co fír,
Ir de fiarfaigthear cá líon.

12 Two score acres three times,
Is the land of the plough-land;
The land of three ploughlands, therefore,
Is the quarter of a *Baile Biataigh*.

13 To twelve plough-lands in full,
The *Baile Biataigh* alone is equal;
As I am Finntan, a man of sense,
The tenth generation from Adam.

14 The history of Erinn in memory,
As it is in all the books,
Finntan the truly intelligent hath,—
Of him is asked how many.

There is a fine copy of this ancient and valuable poem in the possession of the Editor, and a less accurate copy in H. 3. 18. T.C.D.

[u] *Riagha*.—From Riaghadh, execution, as much as to say, Execution Hills. This was believed by some people to be the same as the word Riada in the name Eiscir Riada; but see p. 68, note [l].

atan oile dam beor,' an re, da léigead-san Eire uile uada, go ceathramhaid Baile Biataigh, nach geabaidh-se sin no go n-dioghlaidh mo comhdaltada fein, a lor cata agus a g-cloit éloidhimh, agus comhluidh; agus ar dusan dam ad toirg le an cuideat iad, agus a dubaidt an laoidh ann:—

Dusan [a] Eocaid go n-aoibh,
dontad fola an cuinn do caoibh,
gan a beith le ad fé ad muinne,
a mhic Chrimthainn cúl-buidhe.

A Fhiacaidh mhic Crimthainn cain,
a h-iath Aidhne imeal-ghlain;
do loirg mo chroidhe gan ceilg,
do comrán fo crú chró-deirg.

Dearg dun n-aighte, fionn dun g-cúil,
roillre dreicde, doinde múin,
garbh dún lámhach a g-cath cain.
mín dúnn-dála le h-ainnirib.

Dan neamh ir dan talmhain tréan,
dan éargna, dan gaoith, ir dan gréin;
noca m-béan céim an g-cúl,
nó go n-deánnar cách d'iomrúdh.

Eirigh a Chonaill Chruachna,
gab do rgiath foilidheang fuadha,
noith go Magh Léana, lith n-gal.
go n-deánna gnóm dur dusan. Dusan.

Ar ann rin do éirigh Conn agus do gabadtain a cath-eanadh catha, agus cómhlainn um a geal-cneis, agus um a caomh-comp; eadon, a cnear-léine, ciar-leabar, cómhfada, cómhfaindingh, go na teóra noi, álainn, éagramhail, do dearg-ón deag-data inntse. Ro gabadtain ionan ruaicnigh, romhairead, do fhóil iongantach Tire threadaighe, threabar-ghloine, Tarmhgaire, an na cómhceangal do chreadaibh agus do chaipibh, agus do comtainaibh deilighte

me to concede to me the whole of Erinn, to the one-fourth of a Baile Biataigh, I would not accept it, until I have avenged my companions by trial of battle and by right of sword and combat; sorrowful to me is the errand upon which I sent them; and he delivered this poem there:—

Alas! O Eochaidh the talented,
The trickling of blood on the skin of thy side,
That thy champion life was not prolonged,
O son of Criomhthann of the yellow hair.

O Fiachaidh son of comely Criomhthann,
From the land of green-bordered Aidhne,
Thy corpse covered with crimson gore
Has scalded my heart without guile.

Ruddy were your faces, fair were your necks,
Brightest of features, darkest of secrets,[v]
Rough was your shooting in fair battle;
Smooth was your intercourse with maidens.

By the heavens and by the firm earth,
By the moon, by the wind, by the sun,
I shall not yield one foot backwards,
Until I have turned our foes.

Arise O Conall of Cruachain,
Uplift your terrible crimson shield,
Go to Magh Leana, a glorious act,
'Till you perform a deed that shall give sorrow.

Then Conn arose and put upon his fair skin and beautiful body his battle and combat suit, namely, his dark-grey, flowing, long, wide, skin-shirt, with its three beautiful, varied, well-coloured, wheels [brooches] of gold in it. He put on his well-fitting coat of distinction, made of the wonderful cloth of the flock-abounding, beautiful-mansioned Land of Promise, bound with girdles and buttons, and with embroidered borders of red gold; so that it fitted to every part which could be touched by

[v] *Darkest of secrets*, i.e., keeping secrets in perfect darkness from all the State and Royal confidential men.

dearg-ór; ionnas gach éolas da n-imghlóidh rinn caol, cruaidh-fhadaide, go n-gabadh dó o foradh-mullach a cinn go a colpa. Ro gabadar uime dáiriu fin amuigh a neachtain, lúireach throm, threabar-daingean, thréan-fálnneach, go na ceannat cóimhdaingean, don chéal céadna. Ro gab a coir-éideadh cóimhéadthom [coimhdaingean] do fhádhe fhoimh-chaol [fhionndruine] fo a coraibh, dóigh ba maire né mór-imdeacht, agus bá dían an dearghadh, agus ba forúghadh ne fíor-chongmhail.' Ro gabadar a dá láimhainn leadarthacha um a láimhaibh, agus dad rneachta ne faor-déachtain orra-ran; agus buaidh corgain a né cómlainn orra; agus ní tabarthaoi urchur iomruill a ló na a n-oídche eirrigh. Ro gabadar a mhuinche, focair-thiugh, faor-éadtrom um a mhuinéal, agus a mhonn árd-rígh um a cheann; ion a nabadar caoga geam catharnhogail, do chlochaibh álne, iongantacha na h-India oirdheirceas, ar na g-ceangal go ceárdamhail, do airgead álainn aondatha, agus do ór dearg dearg-datha, agus do liagaibh lógmóra. Ro gabadar a chloídeamh gorm, géar-faobrach, glan-dornchladach, iona gorme. Ro gabadar a rgiath, organdha, folbuadach, iongantach, cómhneartmhar, cobradach, caoin-dealbach, ar cruaigh-leirg a dromha. Ro gab cuige ar a h-aithle a dá chaoirigh, ceann-reamhra, chró-fallrigne, catha, go na muinchéadaibh óir um a m-bráigdibh.' Ar ann rin do fiafraigh Conn do cách: an d-táinnic do gach aon agaibh-ri a cheas agus a chroidhe, do ceangal dá cheir-éideadh catha agus cómlainn; nó an rannchach búr n-óig, nó an comhaontadach bur g-curaidh rir an g-cómhéirge-re. Áread, imorro, a árd-rígh, bar lad-ran, óir gach leat béaraidh-ri do báirne, bud threan ar n-iomchur-ne, agus ar n-urradar ann; agus ba dúnadh daingean, díochoglaighe ar beannadaibh beag-bóthair finn; go nach racaidh ní fúinn, nó chrinn, nó chorrainn; agus bud díochúghadh trirc idir chorchradaibh do throm-dígh-re eadrainn do'n dul-ra; óir ní fúicfidheas do leacht-ra ionar lathairne gan earbaidh thí deich g-céad dar maithibh ad mór-chimcheall. Jar rin do gluair Conn roime go nat, go néim, agus go n-grían; go b-fíoch, go b-feirg agus go b-forrán; go neacht, go riaghail, agus go ro

the sharp point of a hard needle, from the top of his head to the calves of his legs. Outside this he put on a heavy, firm, strong-ringed coat of mail, with its firm head-piece of the same kind. He put his light, strong, leg-armour, made of fine-spun thread of Finndruine[w] upon his legs; giving a dignity to his noble carriage, and being a protection against cutting, and a support in resistance. He put his two lacerating gloves upon his hands, having the colour of snow freely to be seen upon them, and possessing the attribute of victory in the field of battle, and that no erring cast should be thrown from them, by day or by night. He put upon his neck his easy, thick, noble, light collar; and upon his head his diadem of a chief-king, in which were fifty carbuncle gems of the beautiful, rare stones of eastern India, artistically set with beautiful bright silver, and with well-coloured gold, and with other precious stones. He placed his blue, sharp-edged, rich-hilted sword at his convenience; and his strong, triumphant, wonderful, firm, embossed, shield of beautiful devices, upon the convex slope of his back. He grasped his two thick-headed, wide-socketted battle-spears, with their rings of gold upon their necks. Conn then asked them all: has every one of you finished the lacing of himself to his body-armour of battle and of combat; or, are your champions all consenting to the uprise. Yes, indeed, O high king, said they; for wherever you play your Bàire,[x] there shall our leading and our security be; and we shall be a firm impregnable fortress in the gaps of narrow roads, so that nothing shall pass under us, through us nor past us; your destruction among us on this occasion would be like the destruction of a prince among princes; for you shall not find your grave in our presence without the destruction of three times ten hundred of our best men around you. Then Conn went forward with luck, with speed, with success, with fury, with anger, with irresistibility; with order, with discipline, with mighty strength;

[w] *Finndruine.* This was a kind of fine bronze used chiefly in ornamental works by the artists of ancient Erinn.

[x] *Play your Baire.* Baire is the name that the people of Erinn had in ancient times, and have still, even in Dublin, for the game of Ball and Hurleys; and is applied figuratively to any contest, combat or battle.

brig; go ruige, go ruacan, agar go réimeamlacht; go neart, go neim, agar go naimdeamlacht; go m-buaid, go m-baid, agar go m-buan-corgan. Ón do bud ruacan réid, no mullneac nabanta an réin rin; agar ba cinneanar cinead déine, dat-mullnige, domain-loirgte, an ionnraige tugadan na slóig nó go d-tángadar go forad Dhroma Dáin, fuil a naidtean Drúim Stuagad ar Mhag Léana; áit ionar fuagadar cata Chuinn cnannaib a fleaga, agar ionar léigeadar a d-truime onna re déanamh a g-cómhaille. Cia áit a b-fuil Fionn mac Cúmhaill, ar Conn. Sonna bar an raon-mílead. Tó duit, an fíce céad cat-armac a taoi, do éararigain Theamhrac go na tuirgan, ar Conn; agar mad am beó-ra do ġeaba luac a d-tairgeada dá d-tarba; agar mun am beó-ra, atáid géill agar eideneada Eirneann a d-Teamhraig, agar cait féin do ruitean agar do nat innte, nó go d-tí cimceallad flatha for Fódla, agar nó go b-foirbfidid na h-oigriogа ata ar án n-déir. Ar ann rin a dúbairt an mílead mór-mheanmnac, agar an t-árdrid urramanta ollbladac, eadon Goll míleata mac Mhórna: an comhmaidean cata le bun g-cunadaib, no an breitream bráta lé bun n-deag-daoinib, án no iombualad oidce do déanamh. Ar é rin ar áil linne don cuirra ó nac d-tarla cómhlíon céad nó cunad, nó catmílead le h-Eógan rinn, ban Conn. Tugar féin fóm' bréitir, an Goll, an la do ġabar ainm ġairgid laoic am laimh, nác dionġnainn án nó iombualad oidce go brát; agar naod oile fór, ní b-fuil mo norg go ríonnamail, nadarcac am ceann, ionnar nac fonail leam foillri an laoi do beit agam. Gidead, ám, ar fé, an cómhrac ar mó agar ar muinnige, dá maidib rin ann bun n-agaid-re, dingéabad ra 'ran ló dá bun laocraid é. Eógan taidleac rin ban Conn. Maread léigtean damh-ra é, ar Goll. Cuic agaib dingeabar díom, ar Conn, react meic Shigir go na fluagaib. Sinne rin, ar tri meic corgancaca Chonaill, eadon, Conc, agar Connla, agar Céidgin Chruacna. Cuic agaib dingeabar díom, ar Conn, Fraoch Mílearac mac Eibir, eadon mac ándriġ na h-Earpáine, go na fícid céad cat-armac, leat amuig do

with crushing, routing, and driving (force); with strength, with venom, and with enmity; with victory, with ardour, and with permanent triumph. For, that career was an unobstructed, willing spring-tide course. Like the rapidity of an impetuous, devouring, deep-scorching fire, was the rush which the hosts made until they reached the summit of Drom Damh,[y] which is now called Druim Stuaghadh, in Magh Leana, where Conn's battalions bent the handles of their spears, and leaned their weight upon them while holding their council. Where is Fionn the son of Cumhall? said Conn. Here, said the noble hero. Go, said Conn, the twenty hundred battle-armed men that you are, to protect Tara with its appurtenances; and if I live you shall receive out of their profits the price of preserving them; and if I do not survive, the pledges and hostages of Erinn are in Teamhair, and spend there your glory and your prosperity, until the rule of a monarch comes upon Fodhla, and until relieved by the young princes who survive us. It was then the high-minded hero, and the competent renowned chief, Goll the son of Morna, said: is it an exultation of [victory in] battle to your champions; or is it a world-end shout [of triumph] to your nobles, to perpetrate a nocturnal assault or slaughter? That, said Conn, is what we wish this turn, since we happen not to be equal in numbers of men or champions, or warriors, to Eoghan. I made a vow, said Goll, on the day when I first took the arms of valour of a champion in my hand, that I would never commit a nocturnal slaughter or assault: moreover, my eye is not sharp of vision,[z] so that I require to have the light of the day. However, now, said he, the greatest and the most numerously sustained assault upon you, that shall I ward off your warriors. That is Eoghan Taidhleach, said Conn. Well then, let him be left to me, said Goll. Which of you, said Conn, will ward off from me the seven sons of Sigir, with their host. We are they, said the three victorious sons of Conall, namely, Corc, and Connla, and Ceidghin of Cruachain. Which of you, said Conn, will ward off me Fraoch Mileasach the son of Eibhear, that is, the son of the high king of Spain, with his twenty hundred battle armed troops, indepen-

[y] *Drom Damh*, alias *Druim Stuaghach*. Not known to the Editor.

[z] *My eye is not sharp of vision*. See Preface, p, vi.

cac. Mirè rin, ar Eocaid aon fúla, eadon, mac rig Fearr Foirrpéan. Cuic agaib dingeabar dom reacc meic dúbruicceaca Dhoghairr, go na n-damaib arrê. Sinne rin, ar da mac oirreaghda Feidlimid Reacrmair, eadon Eocaid Fionn; agar Fiacaid Suighe, go na faor-macaib. Cuic agaib dingeabar dom na deic g-céad cuiad calma, comhcréana, do laocaib fuar-chaoideaca na h-Airia, filid mar aon re h-Eóghan, oir do ghabadar do lámh dó, nác roicfead iomarcaigh no urcha, no tocrad a d-tighearna tairrib. Sinne rin, ban na trí deichead baigh diana díomáraca do clannaib mór-dálaca mear-uallaca Morna; oir ó do faoi ar m-brácair comrac Eóghain, cid dúinne nac dingeabmaoir a ceathrac. Cuic agaib dingeabar dom na ceithre cead cuiad calma, comhcréana, do laocaib Loclann filid mar aon re h-Eóghan, oir do ghabadar do láimh nác roicfead iomarcaigh laoc, na leabar-chéimeann a d-tighearna tairrib. Sinne rin, ar triar oirreaghda, arracraca do clannaib Feidlimid Reacrmair, eadon, Breasal, Sorad, agar Mogh Corb. Cuic agaib dingéabar dom Nuada Dearg mac Dairrinne, deagh-oide Eoghain. Mirè rin, ar Rora mac Jomchada, eadon, rig ruad-armach Ulad. Cuic agaib dingeabur dom Flann mac Fiacrach, fean-acair Eóghain, eadon acair múinneach a máthar. Mirè rin ar Aral mór mac an Fheinneada, eadon, Taoiseach Teaghlaigh rig Eirreann. Crêad léigthi am comhairr-ri agar a g-cómhairr Chonaill, ar Conn. Léig ar a airdrig ban iad-fan, ní h-oirrcear fuirmead feadma fon flaithib,' act mad comhmaoideamh éacta ré h-airdrioghaib. Gurab amlaid rin do ghabardair gach aon aca a fedom agar a fóghnamh do na laocaib, mad dia g-comhraicdir re h-uair na maidne mórce ar na mháruch. Jomchura Chuinn go nuige rin. Jomchura Eoghain do beararr ór airdd. Do cuaid ar fód álainn oirreacair, agar tánghadar maithe a muinntire cuige, agar aread ro raid rid: Nác fuil a fior agaib-re, arh, ar ré, nác ar dámad rird nó fealaighearct dá bur rinnreamaib d'Eirrinn, fón ruidhúghad a nabadar dá mac Mhileadh Earpáine agá h-iomcomarh re céile ar éigean, éadon Eibear

dent of all others? I am he, said Eochaidh of the one eye, namely, the son of the king of the men of Fortreann. Which of you, said he, will ward off me the seven sharp shooting sons of Doghar, with their followers? We are they, said the two illustrious sons of Feidhlimidh Reachtmhar, namely, Eochaidh Finn and Fiachaidh Suighde, with their noble sons. Which of you will ward off me the ten hundred brave, cold-hearted warriors of Asia who are with Eoghan; for they have pledged themselves to him that neither disparity nor depression, nor insult shall reach their lord past them? We are they, said the three times ten impetuous, proud, haughty, arrogant sons of Morna; for, since our brother has undertaken to fight Eoghan, what of us that we should not ward off his household. Which of you will ward off me the four hundred brave, strong champions of the warriors of Lochland who are with Eoghan, for they have undertaken that no excess of warriors, nor of brave strokes shall reach their lord beyond them? We are they, said Feidhlimidh Reachtmhar's three noble valorous sons, Breasal, Sorad, and Mogh Corb. Which of you will ward off me Red Nuadha the son of Dairinè, the noble foster-father of Eoghan? I am he, said Rosa, the son of Iomchaidh, namely, the red-armed king of Ulster. Which of you will ward off me Flann the son of Fiachra, Eoghan's grandfather, namely, the affectionate father of his mother? I am he, said Asal the great, the son of the champion, chief of the household to the king of Erinn. What do you assign to me and to Conall [to do], said Conn. Have done, O high king, said they, it is not dignified to put service upon kings, for to high kings belongs only to exult in [the] great deeds [of their men]; and it was in this mode that every one of the warriors selected his work and his service, should they come to the fight on the following morning. Thus far the history of Conn. Eoghan's history is now brought forward. He went upon a beautiful commanding spot, and the best of his people having come to him, he said to them: do you not know, now, that your ancestors were not allowed their proper time or term of the sovereignty of Erinn, in accordance with the settlement[a] under which the two sons of Milidh of

[a] *The settlement, &c.* This is a mistake of the original writer of this tract, or of some subsequent transcriber. See Preface, p. iii.

agus Eireamhón; agus nár dámadh ceart nó cómhroinn dúinne ol, acht a breith uainn a ruathairibh féachta, agus a h-ádhbharibh uaille ó ar n-áirdrioghaibh. Agus ní oile fós, eadon, dá d-tríar ar leithe féin d'Eirinn ionar n-aghaidh, thé fuat agus thé fíor-mhorcair; agus dá dearbhadh rin, do b'fearr dúinne trí catha eagartha ionar n-aghaidh, 'ná teagarg mionúrach Mhaicnidh, agus cómairle cealgach Chonaire; agus riadh ar n-gabháil a n-giall, agus a b-feadhna, agus a b-fóghnamha do Chonn ionar g-ceart aghaidh.' Gurab aire rin tucadar Carpáinnigh agus allmhurigh d'ionnsaighe Eireann, ór iad na thélgse rinn, mar do rinne Macnidh ár reachta, re ránamaibh Saidhe; agus mar do díochuir Conaire ár g-cáirdeas, le briathraibh rochraoidheacha, fárdha Sámaide. Gurab uime rin do bélgean damh-sa an tan do reac-sad Leath Mogha, m'anam agus m'inmhe, ar dá ingin Chuinn céad-cataigh, ionmarcaigh allmhurach do tabairt leam dó caithcam agus do cornam Eireann do Leath Mhogha, agus do Mhuimheachaibh; do eagla go n-diongnadh Conn briathaigh iar m-bunadar díoth; agus go g-cuirfeadh fá daor-chíos, agus d'úrfóghnamh iad; agus arcadh do b'áil damh-sa, gan docar nó daor-chíos do fágbáil orra don dul-sa, acht ionad sluagh dá slúghal, agus céad dá g-caithcamh; go nách biaidh dúthchas, nó daor-chíos ar mo sine ó chinead oile tar mo éisre; acht neart do beith againn gan imrearan mad riachtar ar néim don cur so. Arí sin an sínnine a ard-slaidh, bar iad-san. Arí, ceana, bar Eóghan, agus cornadh-se go fearrda an slaidhear dá bur b-fognamh. Do dhéanam ceana, a ard-rígh bar iad-san, oir dóigh fuigfidhear rinne uile ar fódaibh ionar b-faonluighe, nó fuigfidhear fortha oirreachair as ar n-ard-rígh do'n fortnar sa. Ar ann rin ráinic Eogan roimhe anír d'ionnsaighead a athail, agus ní cian ráinic an tan do connairc na trí badhba, bruidhe-dhéadla, buirg-dhéadla, bil-teangacha iona aghaidh, agus na trí arrachta finnéne, faol-charaidheacha, folt-ghanba; agus na trí dloctana féar-gorma, fíon-ghnáthna; agus na trí geinnidhe gnúir-uathmara, gneamh-mhongacha, glair-dheimhnidhe; agus trí mongach liath-ghlasa,

Spain forcibly contended for it, namely, Eibhear and Eireamhon; and that we have not been allowed a just or equal share of it (the sovereignty); but that it has been wrested from us by angry incursions and from motives of ambition by our high monarchs. Moreover, two-thirds of our own half of Erinn being against us, through hatred and deep malignity; and in proof of that, it were better for us to have three regular battalions opposed to us than the malicious instructions of Macniadh and the treacherous counsels of Conaire, now that they have given their hostages, their service, and their fealty to Conn in direct opposition to us. For this reason I have brought Spaniards and foreigners into Erinn, as they are men that will not desert us, as Macniadh has abandoned us for Sadhbhs' smiles, and as Conaire has cast away our alliance for Saraid's good-natured pleasant conversation. In consequence of which I was forced, when Leath Mogha had bartered my life and my inheritance for the two daughters of Conn of the hundred battles, to bring over with me a large force of foreigners to be quartered upon and to contend for Erinn for Leath Mogha, and for the men of Mumhain, fearing that Conn would reduce them to the condition of hereditary farmers; and place them under slavish rent and dire servitude; and it is my intention not to leave oppression or slavish rent upon them, by this expedition; but that numerous hosts traverse, and warriors consume it, so that there shall not be hereditary claim or slavish rent upon my clan by any other clan, after me; but to have unopposed power, if our career be prosperous on this occasion. That is the truth, O high king, said they. It is, indeed, said Eoghan, and do ye bravely contend for the sovereignty by your service. Truly, we shall, O high king, said they; for it is certain that we shall all be stretched upon the sods, or a sovereign inheritance will be left to our high kings by this expedition. Then Eoghan went forward again to his pavilion; and he had not gone far when he saw three saucy, impudent, venomous-tongued witches coming against him; and three repulsive, wild-croaking, coarse-haired sprites, and three blue-bearded, hideous goblins[b]; and three frightful-faced, long-whiskered grey-dismal women

[b] *Blue-bearded goblins.* This is the first mention of such goblins the Editor has met with in Gaedhilic writings.

leabhar-chroma, leathan-fgaoilte forma; agar thí maighe fhaoidha, forn-ghartha gan dheidhbir gan dealúghadh ar fiarlaoidh gacha dhreidhe odhar-buidhe, ag tuitim ar a n-gleann-fúilidh, ghuaidh-fhliucha, ghlaineamhla; agar thí fhróna chéimneacha, cuaracha, comhghaibheacha ag na cailleacha fin; agar thí teanghta liotha, luathda, léimneacha, leabharduilghe, labarthacha leo; go n-glain n-guil, agar go n-uathmaire n-éighne, agar go neimh nathach for a d-teanghtaib; agar fé lámha bhodla, bun-chaola, barr-ghnáthna, buidhe-inghneacha ag na badhbaibh fin; agar fé cora caol-ardha, cnáimh-loma, cain-fhaobacha ag na caillecha fin. Gur ghlaineadar na flatha fir na fuathaibh, agar fa h-urghlain le h-Eoghan féin a b-faicfin amhaidh fin. Gur luidh meanma na mór-foghaidhe forma re na b-faicfin. Cadh ar a d-teachaidh na mná úd, ar na maighe. Tanghamair-ne a g-céin lé ar g-cumhachtaibh féin ar lad-fan. Raidhidh fin bar g-cumhachta, ar Eóghan. Déaram ceana a airdh-fidh, bar lad-fan, eadon, muir for ardaibh, agar fneachta for talmhain, agar larmacha leathna for leabar-muighibh, agar claochloidh croidha for chinéalaibh, agar gabhadh fidhe for faor-chlannaibh, ar n-ealaidh-ne ar lad-famh. Ní dirghneacht deagh-ban, agar ní ruitean natha, agar ní h-oirmhidhidh uairle na h-adhbair fin, ar an fidh; agar targhaidh finn bar no anmanna ar Eóghan. Déaram ceana a airdh-fidh bar lad-fumh: At, Léan, agar Lann, finne, eadon thí h-ingeana Thuathain a thréan-lathaibh Threathda; agar thanghamar do thairbheanadh do bair agar do beag-faoghail féin duit-ri, mar faoidhar tú do na frithbeartaibh ri. Lib féin agar le Conn bur n-dhroch-cealmhaine, agar a g-clochaibh, agar a d-tonnaibh mara búr míorun, ar Eóghan. Bud fíor amh, ar lad-fumh, níor reachnadh, agar ni reachóntar finne; agar ní fairdine do chonn coibche canmaoidh duit-ri; acht finn ag innisin dhuit go d-tainic tímcheallad do natha, agar go mad bár duit gach béim, agar go mad áth gach uichuir, agar go mad oighean gach álad, agar

[a] *Women of the valley* (Geinide). This word Geinit, (singular) is thus explained in an ancient glossary in T.C.D. Genit ghinne, .i. gen .i. mulier ginnoon. Ben bid hi nginn. "Genit of the valley, i.e., a woman,

of the valley[c]; and three grey-blue widely-dishevelled polls of hair upon them; and three frowning, coarse eye-brows, without distinction and without separation, beetling obliquely over their dull yellow cheeks, and dropping over their deep-set, cheek-wetting, hateful eyes; and three corroded, caverned, importunate noses with these hags; and three heavy, sluggish, hopping, long, black, garrulous tongues with them; and the most hateful cries, the most fearful shriekings, and the venom of adders on their tongues; and six mischievous arms, small at the buts, ugly at the tops; with yellow nails, with these witches; and six thin, high, bare-boned, crooked-bent legs, with these hags. The nobles were frightened at the goblins; and Eoghan himself was terrified at seeing them in this form, and the attention of the great crowd became fixed upon them. Whence come those women? said the nobles. We have come from afar by our own powers, said they. Explain to us your powers, said Eoghan. We will speak them, indeed, O high king, said they, our art is to bring the sea upon the high places, snow upon the ground, broad sheets of lightning upon the extensive plains, and a change of form upon races (of men) and fairy distortions[d] upon noble families. These arts are not the proper accomplishments of good women, nor shining graces, nor noble attributes, said the king; and disclose unto us your good names, said Eoghan. We shall, indeed, O high king, said they: we are At, Lean, and Lann, the three daughters of Truaghan, from the powerful lands of Treagha; and we have come to shew you your own death and short life as you shall die of these contests. Upon yourselves and upon Conn be your prognostics; and in rocks and in the waves of the sea be your evil intentions, said Eoghan. True, indeed, said they, we have not been, nor shall we be avoided; and it is not a prophecy for sake of pay we make for you; but we are telling you that the termination of your prosperity has come; and that every stroke will be death to you, that every shot will have effect, that every wound will be mortal, that you will leave your head

[c] i.e. Mulier Glynoon, a woman who doth be in a valley."—H. 3. 18.

[d] *Fairy distortions*, (Siabhradh Sidhe). Even to this day the fairy distortions and emaciations are believed and dreaded in Erinn.

go b-fúigfe do ċeann agar do ċorgar ag catalb Chuinn; agar a dúbradar fo ann:—

Sgéal leam daoib, éirdigh fuir,
ní fád foir, bud gnad bur n-gneir,
fuil leam daoib, díocma rgeóil,
deiread air, craoḃrad creóin.

Soiċfid cú, car fraoċ fuilt,
dreigh car ailt, cat Chuinn ċuilt,
braid fleagh déarg, iona dorann,
cuirfid daṁ, beadg car bond.

Larfaid craob na norg nuad,
ní béar aon arlaċ uad,
uatṁar'mag a m-bia léan,
mairg náċ an fir an rgéal.

Ar ann rin tangadar na trí mna rionnaċa, ral-fada, fearḃ-glonaċa rin go h-airm a raibe Fraoċ Mhílearaċ mac Eibir, agar a dubradar na briaṫra cornaċa cóṁgnaimeaṁla fo ann:—

Cairdig re cealṁaine,
cealṁaine caṫa,
cloidfideam bruigne,
fon feartaib flaṫa.

Ba tóra flaiṫ foglaċ,
forruallaċ feargaċ,
ba tóra Conn cóṁraṁaċ,
ro bladaċ naċ cealgaċ.

Deiread an ċaṫa-ra,
dud oirrdeirc a rgéala,
dud faoilid an ṁaideam-ra,
ar Mhag lán Léana.

and your trophy with Conn's troops. And they spoke this lay on the occasion:—

Listen to the tidings we bring you,
It is no cause for halting—your assault was more frequent,
I have for you an insupportable news,
A slaughtered end—brave men shall be overpowered.

Blood shall stream over dishevelled hair,
Fire over a house is hospitable Conn's battle;
There shall be a red spear in his hand,
The raven shall skip upon the plain.

The veins of the glaring eyes shall blaze,
No one will grant mercy from him,
Dreadful the plain, where ruin hovers,
Woe is he who desists not at the news.

Then came these three miserable, long-heeled, bitter-spoken hags, to where Fraoch Mileasach the son of Eibhear was; and they spoke these mysterious, hateful words there:—

Listen to a prognostication,
Prediction of battle,
Courts shall be erected
Upon the tombs of princes.

More lordly shall be the ravaging prince,
The haughty, the angry;
More lordly shall victorious Conn be,
The loud-famed, the guileless.

At the end of this battle
Illustrious shall be his renown;
Glad shall he be this morning
Upon the wide Magh Leana.

An bean éidigh féachar,
an búr sluaghaibh san rodain,
ar sgannra an dreach ghéachar,
na sgaiptt uathmhaill omaibh.

Ata do romad m'aigeanta,
ar díolanndácht m'airdeadh,
uathmar an mhaidean-sa,
cluinidh agar cairtigh,

Do faoch Fhaoch a b-focurdal,
fir na maidibh a n-airgiodh,
d'ainmaibh Eochaidh aon-fúla,
ir do clodhmh Chuinn—Cairdigh.

Ar, ar, bar Fhaoch,
ní fior a n-eabairt-re,
nómhad do nó-ghnádh,
agar tar h-éir h-eagnaighe.

Ar a h-aithle sin nangadar na trí mna faoba, flúblacha, fearb-ghlonacha sin go h-ainm a nabadar catha Chuinn 'na d-tonaibh tiúgha, toirg-néidhe, tnéan-rgíteacha; agar ar amhaidh do bádar agar gach fear díob a g-crioslac a rgiath, agar a n-imthnéine a n-arm, agar a n-goire a g-cloidheamh; agar ó nangadar na trí mna rgíteacha rgéalacha sin go h-ainm a naibe Conn céad-chathach, do ghabadar aga ghearacht, agar aga fumaileamh ain éinghe do dhéanamh, agar aread no naidh-read: Do lear 'ad lámhaibh a ainn-nígh, agar do chonáic ad chéimeannaibh, agar do ghnáin ad gnúir, agar do chornamh ad chath; oir ata ointeachar Eirneann eadarbuair uaraibh-re man bíor fód fábaill an foluamhain; agar do leanadar dá ainm oinndeanca do Eirinn dá bur g-coimeinghe don chur sa, eadon, leath Chuinn ó Chonn, agar Leath Mogha ó Mhogh Nuadad; agar a dúbairt Léan an laoidh seo sior ann:—

* *A fluttering moving sod.* This is the literal translation of the words in the text; but the word faball has two meanings, not however differing much,

The hideous woman who looks
Upon your host at this time,
Horrible shall be the force with which she will scream
In a terrible shriek at you.

My intelligence is most abundant,
My art is most varied,
Fearful is this morning,
Attend ye and listen.

Fraoch shall be slain in a close contest,
By the nobles, unavenged
By the arms of Eochaidh the one-eyed,
And by Conn's sword—Listen!

Hence, hence, said Fraoch,
What you say is not fore-knowledge,
May your greatly beloved be before you,
And after you your enemies.

After that the three deluding, swift, bitter-speaking women went to where Conn's troops were in thick, ready, brave troups; every one of them being in the harness of their shields and in the grasp of their arms, and in the reach of their swords; and when these three tiresome loquacious women reached to where Conn of the hundred battles was, they began to incite him and to prevail on him to arise, and they said: Thy fortune in thy hands, O high king, and thy prosperity in thy steps, and thy terror in thy face, and thy conquest in thy battle; for, the sovereignty of Erinn is hovering over thee in the same way that a fabulous land is seen fluttering[e]; two distinguished names attach to Erinn from your mutual uprise on this occasion, namely, Leath Chuinn, from Conn, and Leath Mogha,[f] from Mogh Nuadhad; and Lean spoke the following poem there:—

—it sometimes means fable or falsehood; and again it means moving, or unsteady.

[f] *Leath Mogha*, i.e., Mogh Nuadhat's half of Erinn, as conceded to him by Conn, and which was the cause of the Battle of Magh Leana.

Tainic maidin, maith an sgéal,
mar a dealr Lann agar Léan,
do bearta an sgéal cáadna cain,
iomdulla éagca Cóghain.

Ari Leath Chuinn ad chluine,
bud thaigh go tuinn Rudhraighe;
an leath oile foilsh an slat,
ari sin leath Mhogha Nuadat.

Ar mbeith dol 'na g-ceann,
a mic Mórna na m-béimeann;
an maidin chaoch go n-glóir n-grinn,
maith dóibh an tráth tainic. Tainic.

Cid tra acht dó' connairc Conn néall aoibhinn, orgarrda na maidne muighe, no eirigh roimhe go h-obann gur an longphort a raibe Fraoch Mhileathach mac Eibhir gona fichid céad Gorpháineach, leith a muigh ó cách 'na ruan codalta; agar do gháirdeadar na mórfhóigh sin Chuinn umpa dá gach leith, agar do gabadar agá n-oirleach agar agá n-aithema go h-anracta. Agar sin sin do eirigh Fraoch go fuathda né feardan na b-fear agar na b-faobar, na n-éacht agar na n-oirleach iona n-uirimcheall; no éirigh go h-aithnéalach ar a bubaill amach, agar ní tarraigh dá threallam acht an lámh-arm do bí né luamairteacht iona leabaidh aige, agar do caitheardair éirideir go h anracta uiréargaidh re h-iomdaladh agar re h-oirleach an cunadaigh Chuinn; go d-torcair cacga laoch do'n ruathar sin le mac rígh, na h-Earraine; nó go d-tarla Conn agar Eochaidh aon-fála a n-aoinfeacht iona agaidh dó; agar do tairbeanadar dó gach fíoch agar gach forrán, gach áit agar gach acair, do fear 'na ceann do'n cur sin. Jonnar gur fochmheadar an dá laighin le neart a lámh 'ran laoch-mhílead; agar cuig ran dá guin aitheracha orrarum gur bhí a n-éideadha gan fuilleach, gur bo baogal báir re féagad gach alad dib sin; agar nior bo comhthrom a g-cómhrac dhi ní raibh acht léine fol-bealbach

Morning has come, good is the tidings,
As saith Lann and Lean;
It brings the same happy tidings,
That the death of Eoghan is cast.

This is Conn's half, as I hear,
Northward to Rudhraidhe's wave,
The other half—a lucky spoil,
Is Mogh Nuadhad's half.

It is time that they be attacked,
O son of Morna of the heavy blows;
The morning is beautiful with glorious light,
Well for you is the time it has come.

Now, therefore, when Conn saw the pleasing ushering cloud of the early morning, he started forward suddenly to the camp in which Fraoch Mileasach, the son of Eibhear was with his twenty hundred Spaniards, separated from all the rest, in a sound sleep. These great hosts of Conn shouted at them from all sides; and they began to slaughter and destroy them dreadfully; thereupon Fraoch arose with the clangor of the men and of the arms, of the deeds and of the slaughters all around them. He sprang furiously out of his pavilion, and had none of his arms with him but the hand-weapon which he had for use in his bed; this he wielded furiously and quickly in striking and slaughtering Conn's champions; so that fifty warriors were slain in that violent rush by the son of the king of Spain; until Conn and Eochaidh of the one eye came together against him; they shewed him all the fury and all the odds, all the valour and all the virulence that was to pour down upon him at that moment; and they plunged their two spears with the might of their arms into the body of the champion who inflicted two successful wounds upon them, tearing their armour irresistibly, so that each of their wounds was a danger of death to be looked at; and their combat was not equal; for the son of the king of

ón-fnáide fá mac ríg na h-Earpáine; agar do badar ar da laoc oile armta éidigte ó a m-bonnaib go a m-bacaillb; go d-toicaill mac rig na h-Earpáine re Conn agar re Eocaid aonfúla an an láthair rin. Agar tugadar dá chroir-béim do commbualad a g-cloidiom don cathlead, gur bo cíorrta, comnoinnte, ceathar-fgaoilte a colann an d-teargad a cinn dá cul-méide. Agar tugfad flóig Chuinn gáir commaoidme ór ainm, agar arí an gáir rin do búirig Eógan gona fluag ar a ruan. Agar do eirig Eógan go na rocraide ann rin, agar ní ráinic leó a d-treallma cata do ceangal nó do cómúgad umpa an tan do gabadar fluag Chuinn aga n-oirleac agar aga n-accuma. Ar ann rin do ionnfaigeadar an dá focraide focla, foicinéalac a céile, re forbartaib feirge, agar lé meadracaib mirgne, agar le h-anfad aigeanta; gur fuidigead um gac laom ceann-trom, cómcoraig díob, conn' laidir leabar-daingean, do roigne rgiat n-órda n-eocair-chaobaig, agar do bocóidib donnbána, dealb-fnuigte, dat-aigeacha duinn-rgiat, agar do tulaib rgiat rneat-caoin, flabradac, rán-daingean; agar de faobaraib colg, rlir-tuig, rleamain-géar, rolíomta: ionnar gur bo ceann a loirr laom-tiug, leabar-déarg; agar gur bo mad'ne h-olc, agar gur bo dreim re dogruing, ceann do cur in gac bróin fearmaig, fleig-aitéill díob rin; agar fá lón do adfuat éirteact re gnearactaig undála na n-ainb-ríog, agar re cairmeanraib cómfuacda na g-curad, agar ré faoid-béadgaib glara gairneactaca' na m-badb agar na m-bruin-eón, rúblac rian-gnáma; agar re tinnrgeadal treara agar trén-iongaile, agar re tíge gac ceatha caoil-eadraime do cairead na curada dá g-céad cuinnrgleó, adú agar anall; gurab ann rin do toirnead leó-ran doine lom laramain ruad-glar, nó neimneac do feadaib crann-neamna, reac bilib a rgiat m-bóinb-géal, m-buan-aidbreac, ir na bruinnib. Gur bo crannac réid, ríghin, nó crén man do reólad agar man do ruigiglid na fleamain gaoire, agar na h-ainm limtha leatan-géana, a b-forimnadaib agar a b-fiorcaobaib aroile. Ionnar gur foruigead cora milead re mear-

Spain had on but a shirt of many devices, ornamented with thread of gold; and the other two champions were armed, and in armour from the soles of their feet to the tops of their heads; and the son of the king of Spain fell upon that spot by Conn and by Eochaidh the one-eyed. And they gave two full cross strokes of their swords to the warrior, and left his body mangled, divided, and severed in four parts after cutting his head from his trunk. Then Conn's hosts raised a loud shout of exultation, which awoke Eoghan with his followers; and before they had time to fasten on or to adjust their battle accoutrements Conn's host began to slaughter and mangle them. It was then that the two proud nobly-descended parties, attacked each other with increasing anger and with the pleasures of hatred, and with tempestuous minds; and in front of each heavy-headed front rank of them was planted a strong, long, firm wall of choicest, golden, border-branching shields; and of light-brown, neatly-formed, bright-faced bosses of brown shields; and of the faces of beautifully-streaked, chainful, truly-firm shields; and of thick-sided, keen-edged, well-polished swords: so that it was like thrusting the head into a dense thick red flame; and it would be courting evil, and clambering against distress, to thrust the head into any of these upright, sharp-speared ranks. And it was sufficient horror to hear the special incitings of the high kings; the shouts of defiance of the champions; the startling chattering croakings of the birds of prey, and of the hopping bitter screaming vultures; and the first clash of each contest and combat; and the whiz of each shower of slender light (spears) which the champions cast in their first onset, thither and hither. And it was then they planted a bare, ready, brown-grey, envenomed, forest of thick-handled, spears past the white-rimmed, great and firm shields into each others breasts; and it was by smooth, tough, strong handles those keen spears, and smooth, sharp, deep-edged weapons were driven by them into the shoulders and sides of each other; so that the feet of warriors were stilled in quick combat; the arms of champions were sprained by

comhlann, agus gur leónadh lámha laoch le feóil-béimeannaibh fear-amhla; agus gur meadhuighead fearg na b-fear néir na fíor-chnéachtaibh, fíor-beódha fin; agus gur dealbadh fligthe goile ne gairgeadhachaibh; agus gur leadhradh lúimeacha loinneardha ne tearbach agus ne tnéan-bhuidhe na mílead mór-mheanmnach, ó iomarcaibh a n-iombuailte: gur bo fuinneóga filteacha, fáidh-fuadha, ochta agus urbhuinneadha na n-annadh neimheaglacha, ar na d-tollad ne h-iomorcaibh arm ir in iomghuin fin; agus gur bo leapcha time, tnéar-raobcha lad, do tolgánaibh fgiath loinnmheart leathmhór. Agus ro dearggad meanna do 'na nó gonaibh; agus ro mhuigheadar mear-buidhe do na mór-lotaibh, domhain mhince doleighir fin; agus do combrúighead cathbarra do chuad-bhuilleadha mheara mhór-mhíleadh; agus do h-athcumadh aighthe na mílead mór-mheanmnach ó cathaighe arm agus iol-faobar; gur bo linnte tluagfuara teachtaighthe, a n-irlibh agus a n-eichnighibh an talmhan, na linnte lan-mhóra, agus na fnotha fola forbeirghe, eighead ar na fearaibh agus ar na fóirnibh. Jonnar gur éirneadar bhaith-eóin chaor-dearga, ciar-duba an corpaibh cuthad, agus ar feathachaibh raomhleadh, agus an leathan-óchaibh laoch, agus ar urbhuinneadhaibh annadh; agus do fáiltighead badhba bél-gorma baoth-labarthacha; gur bo rúbach fion-ghalneachtach uile lad le leithe na leibeann, agus le fallrighe na feól-éadála fuaradar ar na [fuar luighead aibh] fin. Acht ata ní ceana, fá luinne gan tearantgain, agus fá h-ar gan álneamh, agus fá comhéirge gan cabair, agus fá díochúghad deagh-daoine gan díoghaltar an bhuath céad agus ceann agus colann do fágbad ann fn a b-fochraighthib fola, agus a n-annteachtaib uile agus urbhadha, agus a g-corair-laoidhe chró. Ar ann fin tangadar reacht mic roighteannacha Sigir a g-chiorlach catha Eóghain Taighligh fá thréin-feirg thom-adhbal nó go nangadar lán-mheadón catha Chuinn; agus do righ-neadh leó naona leathna do réidhúghadh, agus dóirri dímhóra do díorgaoileadh do'n dearg-ruathar fin; nó go d-tárla rúi thí mic calma cornamhacha Chonaill Chruachna, eadon, Conc agus Connla, agus Céidghin Cruachna; agus a ré Céidghin tárla

manly flesh-strokes; and the anger of the men was heightened by these deep living wounds; and paths of valour were formed by heroes; and shining armour was torn by the fervour and powerful heat of the high-minded warriors, from the excess of their fighting; and the breasts and chests of the fearless champions resembled streaming, red-oozing windows, from being pierced by countless weapons in that attack; and they were as soft thoroughly-rent ridges from the punches of bright broad, great shields. And spears were reddened by the great wounds; active bands expired from the great, deep, repeated, incurable cuts; and helmets were crushed by the hard, quick blows of great heroes; and the faces of the great courageous champions were mangled from the visits of spears and various sharp weapons; and the overflowing pools, and the crimson-red streams of blood which flowed from the men and from the bands, became clotted, cold, thick pools in the hollows and in the furrows of the ground: so that red-mouthed, deep-black ravens descended upon the bodies of champions, and upon the carcases of noble warriors, and upon the broad breasts of combatants, and upon the chests of soldiers; and blue-mouthed, loud-croaking Badbhs[g] rejoiced; and they were all merry and vociferous at the extent of the tables[h] and the abundance of the flesh-spoils which they found upon those cold-prostrate men. But one thing now: It was a fury without interposition, and a slaughter incalculable, and an attack without relief, and an unavenged annihilation of noble men,—the loss in men, and heads, and bodies which was left there in baths of blood, in frightful forms of evil and destruction; and in litters of death. Then the seven firm-advancing sons of Sigir from the front of Eoghan Taighleach's army, came with powerful, heavy, terrible anger, till they reached the very centre of Conn's army; and they cleared broad passages, and opened immense doors in their red career, until they were met by the three brave conquering sons of Conall of Cruachain. They were first

[g] *Badhbh.*—This is an Irish name for any bird of prey, particularly the raven and birds of its class. *Badhbh* is also a name for a witch or enchantress; and in modern times it has been applied to a scolding woman or virago.

[h] *The extent, or breadth, of the tables.* The tables here meant were the whole extent of the field of battle. The word *Leibhionn* means a platform, stage, or table.

ruú ar cúr,[1] agar do cait re macaib Sigir a saoćar gur goir gać laoć acarum é, agar do goirrioṁ gać aon díób-ran. Bud h-ioṅgnaḋ áṁ, le macaib Sigir neart aon duine ran doṁan do ṫár no do ṫorbairt orra féin man rin, agar tugrad seact n-gona a n-aoinṫeact ar Céidgin, agar tug Céidgin dá uid agar dá aire nać ar éneán tabaig a aicme ar cáiṁdib élainne Sigir, agar nán b-fearr leir luct a éadaca dá agra orra iona é féin dá díogailt 'mun am rin; agar tugardair seact n-gona gaibćeaća gnáṁeaṁla orrća riḋein; gur bo donar báir [ré bliaḋain] gać cneaḋ díob. Ar ann rin náinic dá ṁac oile Chonaill gur an g-cat-láćair rin, eadon Conc agar Conyla, agar do dingeadar go teann an tres dá d-téagaḋ, oir ar lad ba fuaire agar ba fallaine uir na forgoṁaib; gur ba rnoigte a fleagа ion apoile re tear-bruit na fola aga b-foillrgeaḋ; agar an neoć nać ár rnoigeaḋ díob no bririeaḋ, gur bo bloga foillénne, ruaićionta, ríor-beaga, fíoḋ-geanntа, feóil-ṁionnaigće, follar-brirde na feaḋa ir na fearaib.[1] Agar do cógbadar clann Chonaill a n-aigeanta a n-ainde agar a g-cóṁnac ór cać annrin; agar tugadar tnear-goin agar tuargain ṫeanndа, ṫorćaṁail do béimeannaib tiúga tnom-aiḋble ar na tnean-ṫearaib rin; go nar rgurreadar acт aga rnaoigleaḋ, agar aga ríorćuairgain, gur fágbadar iad 'na d-taṁnaib rgaoilte rgaćnoinnte, eadon, an móirṫeirean mileaḋ ṁ, iar n-buain a g-coinn dá g-colnaib. Ar ann rin táingadar ṫeact mic diúbraićeaća Doġair go na n-arraḋaib á iar cata Muiġa Nuaḋad go neiṁmeirtneać, man a nabadar cata corgraća Chuinn; agar do nigneaḋ leó-ran bóćar borb, agar cinćeallaḋ teann, agar cumać coitćeann éraiṁ-ġeanntа ar éuraḋaib; go d-tarla dá n-ionnraigeaḋ 'ran uair rin, ṫeact mic ṫeanndа Fheidlimid Reactmair, eadon, Flaćaib Araide, Bicir caoć, agar

[1] *Levying his Eric.* Eric, which is compounded from *fir* and *ic*, true payment, was the name of the penalty for the commission of any crime among the people of Erinn; and even when a king or chief was killed in a battle of his own choosing, his friends, if able, levied his Eric on his slayers. This

encountered by Ceidghin, who spent on the sons of Sigir his best exertions, until each of them had wounded him; and he had wounded every one of them. The sons of Sigir, now, wondered that the strength of any one man in the world should grow and increase against themselves in that manner; and they inflicted seven wounds simultaneously upon Ceidghin, who observed and thought to himself that his friends were not brave for levying (his Eric[1]) from the friends of the sons of Sigir; and that he would not prefer the claimants for his Eric to sue them for it to his own avenging himself upon them at that moment; and he inflicted upon them seven dangerous fearful wounds, each of which was a death's door within a year. Conall's other two sons then came to that battle ground, namely, Corc and Connla; and they closely pressed the fight to warm themselves, for they were the coolest and the soundest for the thrusts; and their spears were scathed in each other's bodies by the boiling heat of the blood burning them; and what was not wasted of them was broken, so that the spears were in visible, various, minute, tree-cut, flesh-besmeared, clear-broken pieces in the men. And the sons of Conall then raised their courage on high, and their fight above the others; and they dealt battle wounds; and a manly, powerful beating of thick, heavy, terrible blows upon those brave men; and they ceased not from striking, and constant-beating, until they had left those seven warriors battered dismembered trunks, after having cut their heads off their bodies. Then came undauntedly the seven shooting sons of Doghar, with their warriors, out of the middle of Mogh Nuadhad's army, to where Conn's victorious battalions were, and there they made a fierce road, and a stout encircling, and a general bone-cut carnage of champions; and there came to meet them at that time, the seven manly sons of Feidhlimidh Reachtmhar,[1] viz. Fiachaidh Araidhe,

custom was adopted by the Anglo-Norman invaders of Erinn, and continued down even to the middle of the sixteenth century.

"A great levy of cows, namely, three hundred and forty cows, was apportioned upon and levied from Dealbhna Eathra [Delvin] by the Earl of Cill Dara [Kildare], as an *Eric* for his foster-brother, Robert Nugent, who had been slain by Art, the son of Cormac Mac Cochlan."

[1] *The sons of Feidhlimidh Rechtmhar.*—These were Conn's brothers.

Cumhaoine, Eochaidh Fionn fuar aithe, agus Fiachaidh Fraechleathan a b-fortaigh re h-uaith feithe na b-féinneadh, [go n-uirtaighinn dá n-athardha umpa] agus ro dingread a n-aithne iomp na h-uaighibh sin go h-aighthectach, agus ro gonadh agus ro dearghadh, ro marbadh, agus ro múghaidheadh feacht mic dúbhaicheacha Dhoghairn do na deabhthaibh sin; agus nughadar feacht mic Fheidhlimidh a g-cinn agus a g-corghas dá comhthaoidheamh go h-airthe a raibe Conn agus Conall Chruachna. Cidh tra, acht dh'connairc Eóghan Taighleach a mháthe agá g-cosnamh, agus a óig agá n-uathughadh, agus na buidhne bháraighthe ag bánúghadh, agus na curadha cosnamha agá d-tóghbháil, agus agá n-íodhlacadh ar an g-cath amach, ro linghearthair bainne nod reachthair fan nighmheadh, go nár thuill iona comh céadfaidh re cómhairneamh éacht agus earbadha; agus táinic roimhe 'na teorainn feargach, faobhrach, forránach, feódhain-ghalach, dá n-aithe, agus dá n-agra. Oir aré á thear fa teann, agus a bhreitheam fa bonn, agus a chith fa chruaidh, agus a fearg fa h-eagal, agus a thuinnfeam fá threán, agus a dibhfeirg fá dhíth. Dóigh ám, ar mairg tháinig fá iomlaoidh a arm agus a aigeanta an uair sin: muna d-teagmha chuige catha cómhthúghe, agus chiatha cómhneartmhara, agus rgéith gan rgucadh, agus fneagarcha fearg, agus neartghabhail náimhidh, agus aigeanta uallcha. Cidh tra acht ro fágaidh Eóghan dia éis, iar n-cuartúghadh an catha sin, an t-ár-fhlocht oirlighthe, agus na colla cosnacha cró-dearghtha; agus na buidhne feóracha faon-mharbtha; agus na dealba dícheanntha dubhghorma, dhroc-chómhighthe, agus dob iomda uadha ne h-athoirrid, feinnidh fhuair-ghonta; agus threidh an tuirleaghadh; agus beóil an m-bánúghadh; agus dóidhe dhom-ghonta; agus corca an cam-luamhain; agus bhúghaidh bhuinn-dearghtha; agus mháil an meanúghadh; agus fir á b-faonluighe. Acht atá sí deana, dh'connairc Conn céadchathach an cumarg tuaidh Mhogh Nuadhat an a cathaidh, agus ana céadaidh, agus an a cunadhaidh, do fógnamh do Gholl mear mhleata mac Mhórna Eóghan do corg do chath mar do ghéall; agus do feachain féin comhrac Eoghain, oir do chimchill Eóghan an cath fa naoi ag iarraidh Chuinn do dhíoghailt a feirge agus a anbfhalach air; agus do chuaidh Conn dá iomghabhail féin a mearg chlainne mearna, meanmnaighe, mhor-dalaigh Mhórna: oir tuaidh Eóghan dá

Bicis the blind, and Curraoine, Eochaidh Fionn Fuath Airt, and Fiachaidh Suighdhe, &c. It was not easy to withstand their onset, in the angry moments of the champions, who, accompanied by a section of their paternal forces, unmercifully pressed their weapons into those nobles; and the seven shooting sons of Doghar were wounded and reddened, killed and destroyed in these conflicts; and the seven sons of Feidhlimidh carried their heads in triumph and in exultation to where Conn and Conall of Cruachain were. However, now, when Eoghan Taidhleach saw his nobles slaughtered, and his men diminished; and the dying troops becoming pale; and the mangled champions raised and carried out of the battle; a vehement wave of fury sprang up in the royal champion, so that there was not room in his body for sense to calculate his losses and deficiencies; but he went forward like angry, sharp, shattering, destruction-dealing thunder to have vengeance for them. For, his was the strong onset, the fierce cry, and the enduring hardiness; the dreadful anger, the brave assault, and the destructive vengeance. Certain it is now, that it was evil to those who happened to come under the fury of his arms and of his courage at that time: unless he happened to be met by close battalions, by firm ranks, by indestructable shields, by corresponding anger, by overpouring enemies, and by [equally] haughty minds. However, Eoghan, after having gone throughout that battle, left after him a slaughter-track of slain (men), and mangled and death-hewn bodies; and decaying, dead-lying companies; and black-blue beheaded faces: and from him in a short time were many thick-wounded champions; and fallen brave men; and paling lips; and hands hacked on the back; and legs hanging crooked; and bowels and bellies cut; chieftains distracted, and men lying prostrate. However, when Conn of the hundred battles saw the confusion which Mogh Nuadhad had brought upon his battalions, men and champions, he commanded the active heroic Goll son of Morna to drive Eoghan off the men as he had promised; and he himself avoided fighting with Eoghan, who encircled the battle nine times in search of Conn, to wreak his anger and his enmity upon him; and Conn went to shelter among the active, courageous, arrogant Clann Morna; for Eoghan pledged his word that if he should find Conn where he could attack

bhéidhir da b-fagadh Conn a n-ionad iomghona nach béarnaoidh fir Eireann uadha é; agar da mairbh iomarcaidh laoch iona leanmhain. Ob chuala Goll mileata mac Morna rin, tainic go h-airm a naibe Gédhan Taighleach ag tnaochad tnéan, agar ag bádhadh búidhean, agar ág uathadh aicmeadh; agar ó ránghadar an da leódhan longa, leadarthacha rin do chum a chéile, tughadar da forghoin fearnda, fortamhla do na leabar-armaibh lámh-chómhair ir na leathar-rgiathaibh, gur bo dlochtana deagh-orlaicche na dainghnrgéidh; go nach naibe díon fir ne feidhm no ne fódhamh do na rgiathaibh rin aca, acht a b-tuicim 'na b-fiadhnaire 'na m-bomonnaibh do na fearaibh; agar ó do chualadar na deich g-céad curad calma cómhthréan do macaibh rioghna no uairle na h-Arda, badar marbad ne h-Gédhan ar a theaghlach [an ní rin] tanghadar da furtacht, agar do rinneadh leóran díbh fear, agar óg, agar anrad iona urthimcheall. Agar do marbhadh mórán do mhíleadaibh Chonn agar do chlannaibh Morna. Agar do thuitread a n-urmhór féin ann. Do éirigh, imorro, meanma Mhogha Nuadad ann rin, agar do rinneadh leómhan uaral fiaochda de, fa n-éirgeadh 'coin agar cuanarta nach lámhthar do lámhúghadh, agar do chruadaigh an chómlann ar Gholl gúr bain orrad milid ar. Ob chualadar clanna Morna mórr rin, fa doilig agar fa deacair leó Goll do beith 'ran éigean gu, agar gan cómhtheannta catha nó cómlann aige; agar gan iomarcaidh céad, no curad, nó cath-mhíleadh iona chómhairthir da cornamh; tánghadar go dána dúthractach do foirbidh Ghaill; agar tughadar gurn gach aon fir ar Gédhan, agar tug Gédhan cumain a ghona do gach aon acarum, agar do threagair a chómlann do Gholl. Acht ata ní ceana, do bui díbh 'ar cáirdib Gédhain, agar ar churadaib na h-Arda ir in longail rin; go nach naithic aon duine ar an corair catha rin díb gan tuitim a b-fiadhnaisi a d-tighearna. Ar ann rin tánghadar trí rioghna noda neathmhara do cáirdib Mhogha Nuadad ir in longail, eadon Laighneann Thúir m-Breóghain, agar Threarmhaol mac Dolair, agar Iollann Thúir Neamhnuaidh; go d-tárla dá n-ionnraighe trí h-oncoin eathacha, ogla, do cháirdib Chuinn gur an g-cath-lathair

him, all the men of Erinn could not bear him away from him; and he slew many warriors in his pursuit. The heroic Goll son of Morna hearing of this, came to where Eoghan Taidhleach was subduing brave men, extinguishing companies, and diminishing parties. And when these two furious tearing lions met, they planted two manly, forcible thrusts of their arm-measuring weapons in each other's broad shields, so that the firm shields became wide-open sieves; and that they had not as much as would protect a man in action or in service, of the shields remaining, as they fell in fragments off the men in their presence; the ten hundred brave, mighty champions of the son of the illustrious kings of Asia, who were with Eoghan in his household, hearing of this came to his relief, and made a destruction of men and of soldiers, and of warriors around him; and they slew a great number of Conn's warriors and of the Clann Morna; and the chief part of themselves also fell there. The courage of Mogh Nuadhad now rose high, and he was transformed into a noble furious lion, to whom hounds and wolves that dare not be otherwise meddled with made obeisance; and he pressed hard the combat upon Goll, until he made him yield a warrior's groan; upon hearing which the great Clann Morna being grieved and troubled at Gall being in such distress, without having any assistance for battle or combat; and without many men or champions or warriors at his hand to protect him, came boldly and ardently to relieve Goll, and each of them inflicted a wound upon Eoghan; who dealt in return a wound to each of them, maintaining at the same time his combat with Goll. However, Eoghan's friends and the champions of Asia were destroyed by that conflict; so that not one of them came out of that litter of battle without falling in the presence of their king and lord. Then came into the battle three great, just kings of the friends of Mogh Nuadhad, namely, Laighneann of Bregan's Tower,[k] Treasmhaol the son of Dolar, and Iollann of Nimrod's Tower; and of Conn's friends there came to that battle ground to meet

[k] *Breogan's Tower.*—This was an ancient tower which stood at Corunna in Spain, and which was believed to have been erected by Breoghan, the grandfather of Milesius, whose sons Ebher (or Heber) and Heremon were the respective ancestors of Eoghan and Conn, the heroes of the present tract.

ris, eadon, Breac, agar Sonad, agar Mog Corb; agar do guin cáċ a ċéile díob do ċraoiseaċaib ċnó-faiscisge caċa, go d-torċradar díbliúnaib 'na g-corraċaib cnó. Ar ann sin tangadar dá rig do Mhuimneaċaib do fíon-ċáindib Cógann da ionnsaigid, eadon Flann mac Fiaċraċ, a seanaċair, agar Nuada dearg mac Daighne, a oide; agar do rinneadar sin uilaigi agarb, aingarmarċaċ, agar cuangain ċrom-adbal; agar [do rinneadar] ceardaċ ċnor-roinnte, ċoirċa do ċuradaib a d-timċeall a d-tigeanna; go d-tárla dá n-ionnsaige Aral mór mac an Fheinneada, eadon taoiseaċ teaglaig rig Eireann; agar Ror mac Jomċada rig ruad-armaċ Ulad; agar do ċuaiscread a ċéile go gáibteaċ gnáthamail, go nabadar taoib, agar octa, agar aigde, agar earnaċ go h-earbadaċ aċa ón jomguin sin. Jonnar gur ċuir uimón deiċ g-céad curad ir na comlann-aibrin. Cid tra act, ar d-tuitim na d-triath agar na d-trénfear da gaċ leit ar an láċair sin, do ċuig Mog Nuadad iomad a earcaradh a n-aċcosar dó, agar a ċaoiscig agar a ċrénfeardib ar d-tústim, agar a allmurgig agar a déghaidib ar na n-dícliúgad; agar do lingeartair uaill'agar méid meanman 'ran rig-mílead sin ar an mór-éigean sin ad ċonnairc ar a daoinib. Agar ní ċuig dá uid docar nó doilgear, nó cneid, nó álad dá naibe air, act géar do iomda lad; oir ba náirige leis na cat do clód fair, an tan do beiread dá uid go d-tuitfead féin le h-arm, nó ne h-aon laoċ ran domun uile. Agar aread no nád: Cómnac fir ne fear agam gur an trát ro, ar se; agar cómnac fir ne fearaib anoir mo cómnac, agar agro mo bnéicin sir ar Cógan, go m-biaid na dícheidearn ag daoinib go deiread an domun, amail digeólad mo fearg agar mo falad ir an ló a niug.' Ar ann sin do éirig a uaill, agar do fiuċ a fearg, agar do ardaig a aignead, agar do ċuairig agar do timċill Goll amail reabaċ éanlaiġ; go d-tuig Goll ornad éagcómlainn ór aird. Ar ann sin tangadar trí deiċneabair diana, dárdaċa dá coimp-fine féin dá foillsiġin, eadon, Clanna Mhórna mór mic Garaid glún-duib; agar tugrad guin gaċ aon laoiċ ar

them three terrible, fearful champions, namely, Breac, and Soradh, and Mogh Corb. And they wounded each other with socket-wide battle-spears; and they fell at both sides in their litters of death.[1] Then, two kings of the men of Mumhain, of Eoghan's own true friends, came to him, namely, Flann the son of Fiachra, his grandfather, and Nuada the red, the son of Dairine, his foster-father; and they gave a fierce furious battle, and a fearfully heavy beating; and they made a bed of cross-divided, dismembered champions around their lord; until Asal the great, the son of the champion, chief of the household to the monarch of Erinn; and Ross the son of Iomchaidh, the red-armed king of Uladh happened to meet them; and they beat each other vehemently and terribly, until they had mangled sides, chests, faces, and ribs, in that contest; so that nearly ten hundred champions, fell in these conflicts. However, upon the falling of the chiefs and brave men of both sides upon that spot, Mogh Nuadhad considered the great number of his enemies in his vicinity, and the fall of his chiefs and brave men, and the destruction of his foreigners and strangers; and the royal champion became filled with haughtiness and high courage at that great danger in which he saw his people; and his cheeks reddened like crimson; and he felt neither his hurts, pains, wounds, or cuts, though numerous: for he was more ashamed than if a battle had been gained upon him, at the thought that he might fall by a mercenary, or by any one champion in the whole world beside; and what he said was: It was a battle of man to man I have had hitherto, but I now must contend against men; and here I pledge my word, that it shall be incredible to people till the end of the world, the manner in which I shall wreak my anger and my enmity [on my foes] 'this day. Then his pride arose, his fury boiled, his courage ascended, and he beat and encompassed Goll as a hawk does small birds, until Goll gave a loud moan of distress. Then came to his relief three times ten impetuous, furious men of his own personal family, namely, the sons of Great Morna, son of Garadh of the black knee; and each of these

[1] *Litter of death,* i.e., that he fell so powerlessly as not to be distinguishable from the really dead men about him, and therefore liable to be trampled upon, like a litter, by the combatants, as if he were dead. The word would mean also death-bed.

Eógan. Agar ní deacaid duine díobran gan guin díogla air ó Eógan. Agar do freagair a comlann féin do Gholl. Tangadar Colamna teanna na Tearmrac go neartmar naimdige d'ionnraige Eógain, agar tugadar a n-uairle guin gach aoin fir air, agar ní fracht aon acaruim gan guin air ó Eógan; agar do freagair a comlann do Ghóll. Tangadar cómdaltada cartcannaca Chuinn lar rin, agar tug gach aon aca guin ar Eógan, agar tugrad comaoin o gona, nó ní ar uille da gach aon acaruim, agar do freagair a comlann féin do Gholl dá éir rin. Ar ann rin tug Goll lólach milid ór'arm, agar mar do cualaig Conall mac Aongusa Feirt fri, eadon, rig Chonnacht, tainic dá fuirtacht, agar gonair Eógan. Gonair Eógan, agar atgonair, agar treargonair éiccon, gur bo h-ocar eagla h-é. Bliadain dó aga leigear a g-Cruachain, go b-fuair bar fá deóig do neim na n-álad rin. Ar ann rin tainic Conn céad-catach a g-coinne Eógain, ód connairc an t-éigean a nabadar a muinntir aige, eadon Goll [a n-gábaid] agar Conall Cruacna na corar crú ó Eogan, agar an tár tuig ar clainn Fheidlimid Reachtmair, agar ar a ceaglac féin. Agar níor bo coinne rgíct-beag, rgát-uaimneach coinne an dá muine rin, act ba fátad dá carrta cloc n-dleann mar do congbadar a g-croidead le cómfeing a ceile. Act atá ní ceana, nó go n-aimmtear gaineam mana, nó duille feada, nó féar for fairce, níor h-airmeam, agar ní h-airmeamtar ar cuic do láim Eógain ir in iongail rin. Agar do cionólabar an rluag uile iona umcimceall dá oinleac. Ar ann rin tug Conn culgán cinnearnac d'Eógan do'n criaoiriug cata buí iona láim, go n-deacaid crís a forinna; agar ní nainic leir an t-rleag do carrnaing an tan do cuic féin á g-corair crú, agar manaoir mumneac mórr-leabair Eógain ón taob go aroile crís. Nior bo iongnad a cuicim ir an tám-néall rin, oir do bádar caoga cnead cómantaca bair agar beag-faogail air; gur bo fuigeall gaoi agar cloidim é. Ar ann rin do gab fiucad fíor-adbal feirge, agar néim nód neacт-aigeanta níogmaid Cirneann, ód

warriors inflicted a wound upon Eoghan; and not one of them escaped without a wound in revenge upon him from Eoghan; and he also maintained his own combat with Goll. The stout columns of Teamhair then, came in strength and enmity towards Eoghan, upon whom each of their chiefs inflicted a wound; and not one of them escaped without a wound from Eoghan, who still maintained his combat with Goll. The cherished companions of Conn then came, and each of them inflicted a wound on Eoghan, who returned one wound or more to each of them, and yet maintained his fight with Goll. Then it was that Goll gave a warrior's loud shout; and when it was heard by Conall the son of Aonghus Feirt, the king of Connacht, he came to his relief, and wounded Eoghan. Eoghan wounded, and double and triple wounded him, until he was left a death-invalid.[m] He was for a whole year under cure at Cruachain, and died then of the venom of these wounds. Conn of the hundred battles then came against Eoghan, when he saw the distress in which he had his people, namely, Goll in danger, and Conall of Cruachain in his litter of death, from Eoghan, and the slaughter he had brought upon the sons of Feidhlimidh Reachtmhar, and upon his own household. The meeting of the two chief kings was not a meeting of little weight, or shadowy terror, but like unto the erection of two pillars of antediluvian rocks was the manner in which they set up their hearts with anger towards each other. However, it is certain that, until the sands of the sea, and the leaves of the woods, and the grass of the fields are counted, the number which fell by Eoghan's arm in that fight will not be reckoned, and has not been reckoned; and the whole army collected about him to slaughter him. It was then that Conn made a vehement thrust of the battle-spear which he had in his hand, and it passed through Eoghan's shoulder; and he [Conn] had not succeeded in drawing the spear, when he himself fell into the litter of death, with Eoghan's great broad long spear through him from one side to the other. It was no wonder that he fell into that fainting fit; for there were fifty wounds indicative of death and short life upon him; so that he was but the mere leavings of spears and swords. It

[m] *Mortal invalids*, i.e., persons mortally wounded, or so wounded as to be rendered maimed or disfigured for life, which in the "Brehon," or ancient law of Erinn, was estimated the same as death.

connchadar táimh-néalla Chuinn, agar do fáiteadar a fleagha uile a n-aoinfeacht a n-Eochain, an líon do cuill iona timcheall dib, gur écghbadar ar a fleaghaibh a n-airde h-é; agar do ronfad guin ghalann de, agar cuigfad a n-folach commaoidhe ór áinn ann sin. Ób chualadar na h-allmhuraigh gáir chorghair a d-tighearna, do iompoidh a n-aighneadh a n-udmhaille ag cloistheacht gáire na cómmaoidhmighe sin; agar do théigeadar a g-cruar agar a g-cotúghadh, agar do ghabadar faoisgadh agar foluamhain, agar fainnt fiúbhail cuca. Cidh tra, acht ba fann na fir, agar ba beag gach buidheann, agar ba thiom gach tharghairt, agar ba h-éadtrom a n-aigeanta, agar ba cosmhar a g-cómhairle, agar ba ghát gach ghoth-mhuine, agar ba néidh gach no choill do na fuaghaibh sin; mar do bádar 'na m-búidhibh ghíochmara, ghéimheacha, echtheadhachaire, agar 'na fluaghaibh eaghlacha, orghadacha, imfhímhacha dá d-toirg agar dá d-tugar 'gan maidin mhíonathmair sin. A dúbairt Goll ann sin, léigidh ar lár an laoch-mhílidh, ar sé, agar ní bár mhíoblaoich a bár. Agar ar d-tuitim Eóghain do cuireadh dá uirradh do uirradhaibh Mumhan dá leath taob, eadon laighneann leathan-builleadhach, agar Fiacha Baicceadha. Ar ann sin do imgheadar ar magh do Mhuimheacaibh agar do allmhuracaibh go h-udmhall anbhforaidh, agar nír lean leathadh iad, oir gach neach nár marbhadh do cathaibh Chuinn do bádar a n-ochtluighe éagha ionnar nách raibhe naoinmhar inghinidha no infhíubhail aca. Ro éirigh Conn ar a thairrib agar ar a tháimh-néallaibh iar sin, agar do gabadh longphort go h-uathmar leir an Mhagh Léana an oidhche sin. Agar do bádar ag tabairt tearthmholta Eóghain Taighligh ór áinn; agar buí gach aon aca ag íodhlacadh a charad agar a deilbhfine fein ann sin; agar do fágaibhfiodh eólaigh gurab mó do chuit do leith Chuinn ar Mhagh Léana iona do leith Mhoghá, gidh orra do mhuigh, agar gidh é a d-tighearna do chuit; agar aread dheimhnighidh úgdair gurab mó do chuit le h-Eóghan 'na aonar díob iona leir an fluagh uile ó sin amach. Agar do bádar go fúbach

[n] *A victim of spears and lances.*— The original word, gallann or gal-lann, means, a deed of lances, and is applied only to such a feat as is here described;

was then that a truly awful, boiling rage; and a dark-rushing paroxysm of fury seized upon the kings of Erinn, when they saw Conn in his fainting fit; and they all thrust their spears together into Eoghan, as many of them as could get round him; and they raised him up on high upon their spears, and made him a victim of spears and lances[n]; and then they raised a shout of exultation aloud. When the foreigners heard the shout of triumph over their lord, their courage turned into unsteadiness, and they abandoned their firmness and their fortitude, and took unto themselves wildness and fluttering, and an anxious desire to retreat. However, weak were the men, and small each company; and heavy every fall; and light their minds; and unsteady their councils; and every sharp brake was a shelter, and every great wood was clear for those fugitives; whilst they were in restless, flying, disheartened, companies; and in terrified, groaning, fatigued hosts from their expedition and their marching, on that disastrous morning. Goll said then, lay down the heroic warrior, and his death was not the death of a coward. At the time of Eoghan's fall there fell at his side two chiefs of the chiefs of Mumhain,[o] namely, Laighneanan of the wide blows, and Fiacha Baiceadha. And, now, all the survivors of the men of Mumhain and of the foreigners having departed irregularly and unsteadily; they were not pursued, because all those of Conn's troops who were not killed, were lying in death-wounds, so that there were not nine of them fit for action or marching. Conn then arose from his trance, and out of his swoon; and, in terror, took up his encampment that night on Magh Leana. And then they sounded aloud the praises of Eoghan Taighleach, and every one of them carried off his own friend and relation then; and the learned have left it on record that a greater number of Leath Chuinn fell upon Magh Leana than of Leath Nuadhad, though the latter were defeated and though it was their lord who fell there; and it is asserted by authors that a greater number of them fell by Eoghan alone than by

gus gallann then, signifies death by such means. This is the ancient Welsh *Gallanus* or homicide.

[o] *Chiefs of Mumhain.*—In No. 1, p. 64, Hodges and Smith's Collection, R.I.A., the words are more correctly, da uimad do maithibh Gaedhann—two chiefs of the nobles of Eire.

dúbac an oidce sin, eadon, súbac Conn an tan do beisead dá uid Cóhan do cuitim sis, agas Cisse do cornam dó fein; agas fa dúbac dobsónac uile sad ó cinneas a s-cneas agas a n-álas, agas ó dít a s-casad, agas ó a m-beit aimneac, earbadac. Tainic Conaisse mac Mohha Lámha cuca an na mánac, agas do fean Conn faiste sis, agas do fiafnaid dé ca naibe Maicnad mac Luighéac. Ag Ror na Ríoh fon Boinn, an Conaisse, agas ní cíobna taob nibe nó go b-fahaid fé éanaic Cóhain mór, agas maide Mhuman uaib; agas fór, h-inheanna, eadon, Saéb man mnaoi dó fein. Jan sin do fiafnaid Conaisse sséala an cata déib, agas do innis Feandohain dnaoi sin dó, agas idbeasc an laoid ann:—

Mo cean Conaisse cuanda,
Nionsum duine déana,
inneósad daoib man do cuala,
sséala an cata an Mhaig Léana.

Tonc tnom an soil n-gnióma,
do onc la Conn an Mhaig Léana,
dneac Mhoha fá gnís slámha,
dámha agas fis fá méala.

Do cuic ann aon mac Cibis,
ó cangadan tosig uabais,
fuasnisiod ann a n-déidéadh,
ó cunadaib na Cruacna.

Do cuic Cóhan lonn linne,
agas Flann tne gloinn n-goile;
do cuic an taob-feang tinn,
agas Laigneann cúis Bneohain.

A déan nioc gan núba,
do cuicsiod saoide seana,
go b-fuilnid sunn an súba,
do ceacc sonn ar mocéana. Mocéan.

the entire host beside. On that night they were merry and sorrowful: Conn was merry when he recollected that Eoghan fell by him, and that he had conquered Erinn for himself; and they were all sad and sorrowful from the pain of their cuts and wounds, and the loss of their friends, and for being disfigured and maimed. On the next day, Conaire the son of Mogh Lamha came to them, and he was welcomed by Conn, who inquired of him where Maicniadh the son of Lughaidh was. At Ros-na-Riogh[p] on the Boinn, said Conaire, and he will not trust [himself with] thee until he receives from thee eric for Eoghan Mór, and the nobles of Mumhain, and also thy daughter Sadhbh to wife for himself. Then Conaire asked them for an account of the battle, and Feardoghair the Druid told it to him, and spoke this lay there:—

Conaire the comely is welcome,
I am not a refusing person;
I will relate to you as I have heard it,
The news of the battle on Magh Leana.

A weighty prince in deeds of valour,
Has been slain by Conn on Magh Leana;
The exposure of Mogha's cheeks to blushing reproach,
(Has left) poets and men to sorrow.

Eibhear's only son fell there;
When they came upon an ambitious expedition,
They there received their destruction
From the champions of Cruachain.

Eoghan the furious fell by us,
And Flann, by noble deeds of valour;
He of the long stout side fell,
And Laighneann of Breogan's Tower.

I say unto you without offence,
There fell (there) worthy, wise men;
Hence we are here in happiness;
Your coming here is welcome.

[p] *Ros na Riogh.*—Now Rossnaree, on the south side of the Boyne, below Slane, in the County of Meath.

Do ċoṁgaiḃ Conn ann ṡin ṡiże Mumhan do Chonaille. Ac ḋiaṁ, an Conaille, tabair do Mhaicniaḋ an ṡíże ór é ata aiṁṁiniuċ ṁiot, agus ar lón leanṁa ṡíż-ḋaṁnaċt Mumhan an ré. Beiṫṫi beannaċt ḋá ċionn ṡin, an Conn, agus go maḋ tú ġeabar ceannar Eireann agus Albain tar mo éire. Agus do Fionaḋ an ċan Conn. Act ata ní ċeana, do ċuiṫṫiod Sean Eoċaiḋ Eigean uaḋa go Mhaicniaḋ le gaċ ní ḋar ċan Conaille; agus do ṡiaċt noime go Ror na Ríoġ mar a naibe Mhaicniaḋ; agus táinic an a ċoṁaḋaiḃ uile dó, eadon, éaraic Mhoġa Nuaḋad, agus ṡiże Mumhan, agus Sadb ingean Chuinn ċéad-caṫaiġ; agus a dúbairt an laoiḋ ann:—

A ṁic déana ṡiṫ le Conn,
fá anġlonn ioṁa ne triaṫ;
go na túga fiaiġ ne fiaiġ,
nó colg fri colg don ṁál liaṫ.

Éta duit céad caṫbarr n-donn,
go g-cúl triom ar gaċ aoin;
éta duit a ḋeaġ-ḋóiḋ n-deir,
Sadb fri feir, fearr gaċ maoin.

Éta duit céad fearb fri h-air
an an leiṫġ no ḟear fir;
éta duit céad eaċ ir frian,
go neart niaḋ, ir coirg do ġoil.

Éta duit earaic Fioḋaiḋ [Eoġain] móir,
rgiaṫ óir ir imiol n-úiṁ;
éta duit céad eargna oll,
ir na déana gloinn nir an túir,

Éta duit céad moġaiḋ n-daor,
ne déanaṁ aoḋ go neart g-cruaiḋ;
éta duit ċéad colg ir rleaġ,
a n-ḋóiḋiḃ fear ne díṫ rluaiġ.

Conn then offered the sovereignty of Mumhain to Conaire. Not at all, said Conaire, give Maicniadh the sovereignty, since it is he that is not submissive to thee; and I shall be satisfied with the condition of king material[q]. Take thou a blessing for that, said Conn, and mayest thou obtain the sovereignty of Erinn and of Albain after me. And all that Conn said was verified. But they sent old Eochaidh the poet from them to Maicniadh with an offer of every thing mentioned by Conaire; and he went forward to Ros-na-Riogh where Maicniadh was, and offered him all his terms, namely, the Eric of Mogh Nuadhad, and the sovereignty of Mumhain, and Sadhbh, the daughter of Conn of the hundred battles, for his wife: and he spoke the lay there:—

My son, make peace with Conn,
It is folly to contend with a sovereign,
Come not thou shield to shield,
Nor sword to sword with the grey king.

There are sent to thee an hundred brown helmets,
With a flowing mane from each of them,
There is sent to thee, O thou of the brave right arm,
Sadhbh to wed—better than all wealth.

There are sent thee an hundred cows with milk,
Upon the plain, I know of a truth;
There are sent to thee an hundred steeds with bridles,
With strength of champions, so check thy valour.

There are sent to thee the eric of Fiodhaidh [Eoghan] Mór,
A shield of gold with a rim of bronze;
There are sent to thee an hundred grand cups,
And make not battle with the king,

There are sent thee an hundred slave servants,
To feed thy fire with hardy strength;
There are sent thee an hundred swords and spears
In the hands of men for the destruction of hosts.

[q] *King-material*, or Righdhamhna. See preface, p. ii.

Éta duit Saðb inghean Chuinn,
fá a b-fuil dloghmála dit,
teacht nígh Eireann do't réir,
ná meadhraidh do éill a mic.

Ar amhlaidh do bí Mhaicniadh an tan sin, agus deirceart Mhumhan uile uime, ó Shliabh caoin go fairrge. Agus tug Mhaicniadh feóidh agus maoine do Sheán Eochaidh éigean, agus táinic féin agus maighe cliainne dáirithe go Mhagh Léana, go h-airm a naibe Conn; agus do rinnadh sídh agus carnadhradh ann sin. Do thangaidh Conn dá chóigeadh Mhumhan do Mhhaicniadh ann sin, agus nior ghabh se acht a roinn idir é féin agus Conaire go ceart. Agus do roinneadh an Mhumha eatorra; agus tugadh Gialla do Chonn; agus thángadar go Teamhraigh iar sin; agus tugadh Saðb inghean Chuinn do Mhaicniadh; agus tugadh feóidhe agus maoine do mhaighibh Mhumhan; agus thángadar dá d-tighibh iar sin. Agus do bí Eire ag Conn ann sin gan chumhgúghadh fria né fichid bliadhain.

Criocc.

There is sent thee Sadhbh, the daughter of Conn,
Who is fully worthy of thee;
Let not the submission of Erinn's king to thy terms,
Intoxicate thy senses, O my son.

Maicniadh had at this time arôund him all [the nobles of] the south of Mumhain, from Sliabh Caoin to the sea. And Maicniadh presented gifts and presents to old Eochaidh the poet; and came himself with the best of the Clann Dairinè to Magh Leana, where Conn was; and then they made peace and amity there. Conn offered the two provinces of Mumhain to Maicniadh; who accepted them not, but desired to have them divided justly between himself and Conaire. And Mumhain was divided between them; and they gave hostages to Conn; and they came after that to Teamhair, and Sadhbh the daughter of Conn was given as wife to Maicniadh; and gifts and wealth were given to the nobles of Mumhain, who then returned to their homes, and Conn possessed Erinn without commotion during the term of twenty years.

THE END.

Tochmarc Monéra,

Ingeine Rígh Erpáine,

Dían fóí ne h-Éógan Toidlech,

ocus

Genemain Aililla Oluim.

THE COURTSHIP OF MONERA,

THE DAUGHTER OF THE KING OF SPAIN,

WHEN SHE WEDDED EOGHAN TOIDHLECH,

AND THE

BIRTH OF AILILL OLUIM.

From MS. H. 2. 16., col 341. T.C.D.

TOCHMARC MONÉRA.

Fecht noen d'Eogan taidlech for faithche baile a achar ferin, Mogha Nelt, hic Raith Airthir Femin. Nir ba clan dō conaccai thi maccoemu chuige and hi ceno na faigthe. Ron benadachut do ċoengnima a maccoim, ar friat. Rob famlaid duibri a macu, ar erium. Ir oebind duit, ar iat. Ir oebind ecin, ar re. Libre ban cuid don oibnet hirin, ban Eogan. Nach fitir cid tura, a meic, ar iatrom, in toebniur fil anān duit. Ni fil lium a fir co re, ar ré. Fil a fir acainde duit, ar na meic: Da ainm bātar forit cur a ndiu; biaid in tner ainm forit anorra; acur amenfat do fil ar Eirinn, edon, gebaid do fil ar Eirinn, acur ni genartar duitriu co n-gebut; daig ni faigberu cēl no cu roir friuth Ebir i n-Erpain, acur corub and no gebaru cel; acur ireab irde ingen rig Erpaine; acur co m-berta fide duitri cethrar clainde, acur conbia laech dib acur mercuid a fil for Eirinn feib atrubramar fect n-all riar thiathra. Acur biaid laech dib acur bid buaid laich dib, imorro. Acur beit da ċoemriugain, fuaiċinte, fainemla dibride; acur ba read a n-anmanna in cethrair rin, edon, Ailill in mac bad fine dib; acur bid Coemell ingen Eogain bur nera dō; acur bid Luigaid bur nera direni; acur bid forrimda lechta laech

* *Rath Airthir Femhin*,—i.e., the Rath of East Femhin, or the Rath in the East of Femhin. According to Doctor Keating, in the reign of Cormac mac Art, Magh Femhin, or the plain of Femhin, was co-extensive with the old baronies of Clonmel Third and Middle Third in the County of Tipperary. The only royal residence of the ancient kings of Munster in this district, and which can be identified, is Cnoc Rafann, a well known and remarkable ancient Rath, situated about two miles north of Cathair-dun-Iascaigh, now Cahir, in the above barony of Middle Third, but it is situated on the western boundary of the barony, and not on the eastern, as the name of Raith Airthir would imply. Still, it is the opinion of the Editor that the Rath of Cnoc-Rafann, or Grafann, as it is sometimes written, is the Rath Airthir, and that Femhin in ancient times extended farther to the west than Keating supposed. The fact appears certain that Cnoc-

THE COURTSHIP OF MONERA.

At a certain time Eoghan Taidhleach was on the lawn of the residence of his own father, Mogh Neid, at Rath Airthir Femhin.[a] He was not long there till he saw three youths there coming towards him at the end of the lawn. Prosperous be thy pleasant works, O youth, said they. The same to you, O youths, said he. It is happy for thee, said they. It is happy, indeed, said he. Ye shall have share of the happiness, said Eoghan. Dost thou not thyself know, O youth, said they, the happiness which is destined for thee. I have not knowledge of it as yet, said he. We have the knowledge of it for thee, said the youths: Two names thou hast had until this day; thou shalt have the third name now; and thy seed shall rule over Erinn, and thou shalt not rule until they do so. It is certain that thou shalt not find a spouse until thou reachest the river Eibhear in Spain, and it is there thou shalt take a spouse; and she shall be the daughter of the king of Spain: and shall bear to thee four children; and there shall be a champion of them, and his seed shall prevail over Erinn, as we have said already before this time. And there shall be champions of them, and they shall have the attribute of championhood too. And there shall be two beautiful, distinguished, charming princesses of them: and the names of these four shall be, Ailill, the eldest son of them; and Coemhill, the daughter of Eoghan, shall be the next to him; and Lughaidh[b] shall

[a] Rafann was situated in Airther Femhin. This opinion has been formed on the authority of an article in MS. H. 3. 17. T.C.D. p. 844. by which it appears, that on the eve of Eoghan Mór, the eldest son of Oilill Oluim, setting out for the battle of Magh Mucrimhe, he, being childless, was induced by Dacreca the Druid to lie with his daughter Moncha, that he might leave an heir, as the Druid foretold his fall in that battle. Eoghan consented, and on the day following "Dobeirt in Drui laiss ina carpat con luid lee do Raphi i nAirtheir Femhin. Is ann boi athair Cosain Moin. Hi' nunc Raphe."—"The Druid took her into his chariot and carried her to Raphi in Airther [East] Femhin. It was there Eoghan Mor's residenee was. Hinc nunc Raphi." This Raphi was Eoghan's mother, and the name or form Rafann (and Grafann) is merely the genetive of Raphi.

[b] *Lughaidh.*—This was the celebrated Lughaidh Lagha, who behead-

leṫṫe; acur budeaḋ focḣlucc bṫuiṅde biaṫ faḋeoiḋ aṅḋ, Scoċniam iṅgeṅ Goġaiṅ. Acur aṅḋairiṁ foṫ a ceṅḋ, eḋoṅ, da h-iaṫṫaiḋ, a mucha laí acur laiṫche ambaṫach.[b] Canaṫ caṅic duiḃṫe fír faiṫ fíṅ, a macu, aṫ Goġaṅ. Nía. Tri meic Aṅṅtiṫaṫeṫ iṅ Druaḋ fiṅḋe a h-Erraiṅ. Acur amroí fḗic foṫ a ṫur fír feiḃ do ċhuaiḋ faiṫ. Atcuaṫ doṅ riġ, eḋoṅ, ro iṅṅiṫ dō. Acur ir aṅṅiṫ adbeṫṫrom: dō dam Ahaiḋ, eḋoṅ, a Fathaiḋ, foṫ eṫṫum, aṫ Ebeṫ, aṫ riġ Erraiṅe, acur iaṫfaiḋ dam doṅ Druiḋ can cuaṅ, no ceṅel, no ciṅiuḋ, no claṅḋ doṅ fír do beṫa aṅ iṅġeṅ m-bic ucut fír foṫ m'fiaḋṅaiṫe, eḋoṅ mo iṅgeṅ feṅ.

Ir aṅḋ do chuaḋuṫa, acur aṫbeṫṫar fríṫ iṅ Druiḋ faiṫṫiṅe do beṅam doṅ riġ fo ḋala a iṅgeṅ; acur amṫae iṅ Druiḋ i foṫmṅa a feṫṫa; acur ro faillriġeḋ do comaḋ a h-iniṫ Ceṫṫach cele a iṅgiṅe, eḋoṅ, a h-Eriṅṅ. Cia fuaṫ fíṫ a h-Eiriṅṅ dia tiḃriṅḋea m'iṅgeṅ aṫ Ebeṫ.' Coṅtiċfa feṫ amṫa, aṫ iṅ Druiḋ, a h-Indre Mac Miliḋ, doċ faigiḋ; acur ro gabṫaṫ reċt feṅ triċha dec aṫ fíċiṫ iṅ iṅḋi niam aḋ buileaṫ. Ceṫc coṅtiucfa, aṫ Ebeṫ. Iṅ uaiṫ riaċaiḋ [teċta] uaiṫ aṁa cheaṅḋ, aṫ iṅ Druiḋ. Cuiṫri teċta foṫ a cheṅḋ, aṫ Ebeṫ fríṫ iṅ Druiḋ, co h-aiṁ hi fíl iṅ maccoeṁ Zellaí. Ro chuiṫ aṅ Druiḋ a tri meic acur ba read a naṁmaṅṅaiṫḋe, eḋoṅ Fathe, acur Fíṫ, acur Fíriṅṅe. Ir aṅḋiṫ adbeṫṫ iṅ Druiḋ riṅḋe techt aṫ do cheṅṅa; acur caiṫ liṅḋ a mucha laeí aṁbaṫach, acur na cluiṅeaḋ rochaiḋe uaiḋ, acur na cluiṅeḋ tra riḋe, iṅgeṅ Echaċ, do maṫaiṫ, daiġ niṫ leiṫfea foṫ toṅṅaiḃ maṁa dia cluiṅeḋ.

ed Art, the son of Conn, monarch of Erinn, and Beinne Brit, the son of the king of Britain, in the battle of Magh Mucrimhe. It was he that beheaded also the three Ferguses, kings of Ulster, in the Battle of Crinna in Meath, for Cormac the son of Art.

[b] *As he was requested.* It will be seen that the relater tells the result of the message to his father, first, and then the message itself with the result, in detail, again.

[c] *Ceasair's Island.*—This was Erinn, which was sometimes named from Ceasar the niece of Noah, who, when refused a place in the ark, fled to Erinn a short time previous to the deluge.

[d] *Cantred.*—This is the word usually written by English writers for *Tricha Ched*, which literaliy means thirty hundreds. But we learn from the

be the next to her, and numerous shall be the death of warriors by him; and the last opener of the womb shall be Scoithniamh the daughter of Eoghan. And do thou set out to visit her, that is, to ask her in marriage, at early dawn of light and day on to-morrow. How did ye get a knowledge of this, O youths, said Eoghan. Not unpleasant to tell: We are the three sons of Antipater the Druid, out of Spain. And he sought the best intelligence of his divination, as he was requested[e]; [and] he communicated it to the king, that is, he told it him. And then he said: Go from me, Ahaidh, that is, O Fathaidh, said he, said Eibhear, said the king of Spain, and ask for me of the Druid of what breed, or race, or tribe, or family, shall the man be who will espouse that little daughter who is in my presence, that is, my own daughter. Then I went and ordered the Druid to make a prophecy for the king for the fortunes of his daughter. And the Druid consulted his highest knowledge; and it was revealed to him that it was out of Ceasar's Island, viz., out of Erinn, the spouse of his daughter should be. What shape of a man out of Erinn would I give my daughter to, said Eibhear. An illustrious man shall come, said the Druid, out of the Island of the sons of Mileadh, to visit thee; and they have conquered thirty-seven ancient cantreds[e] in the bright Island in which they are. I ask when he shall come, said Eibhear. When messengers from thee go to him, said the Druid. Send thou messengers to him, said Eibhear to the Druid, to where this youth whom thou promisest resides. And the Druid sent his three sons, and their names are these, viz.. Fathè, and Fis, and Firinnè.[f] The Druid then ordered us to come to thee; and come thou with us at dawn of day to-morrow, and let not many hear of it from thee, and let *her* not hear of it from thee, namely, the daughter of Eochaidh, thy mother,

poem quoted at p. 106, note [t], on Baile-Biatach, that the Tricha Ched contained thirty Baile Biatachs, and that Mumhain, or Munster, contained seventy of these Tricha Cheds. Of these the Ebereans, according to the present authority, possessed thirty-seven, at this time; the remaining thirty-three must have been in the hands of the descendants of Lughaidh the son of Ith, and probably of the clanna Rudhraidhe, in the ancestors of the O'Conor of Kerry, the Clann Dedadh, &c., or, the words may be understood thus: They [the sons of Mileadh] conquered the thirty-seven ancient cantreds of the bright Island in which they [their representatives] are.

[f] *Fathe*, *Fis*, and *Firinne*, literally Prophecy, Knowledge, Truth.

Eirgid, a macu, feib éeit cach, isin dunad n-demmair sin anund, co mucha laei imbarach, acus tucubsa da bar saigid fri dumachaib demid laei. Do chuatar isin dunad, acus buissum ara cletaib cluiche muige co dered laei. Luid iarsin co h-ailim i m-batar na maccoeim. Batar ann co mucha lai, acus no gabtat na meic lama fair um dula leó. Teit in mac ar feit fodmaige acus tiagait na meic ele na degaid, eóon meic in Druad. Maith a meic, ar siat, in tici illeth no gellair. Regat ecin arre. Cia lin tice, ar siat. Ni fuga acht mire acus mo cúic comalta sund; Ut, acus Oengus, acus Fiacha Suidhi mac Feidlimid Rechtaid, acus Aigleng, mac rig Ossaige, comalta ele dam; acus iarsin Magus mac rig Dercert Cremn, diatá Gleng Mágair indiu; acus Gairtedach mac rig Jairtair Muman, comalta ele dam; acus Tigernach

[g] *Osraighe*, now Ossory.

[h] *Glenn Maghair*, now Glanmire near the city of Cork. The name of this place has furnished to the learned antiquarians of the south of Ireland a theme of much discussion, and evidence as they suppose, of the ancient pagan worship of Erinn, from the Right Rev. Lexicographer, Dr. John O'Brien, A.D. 1768, down to the present day. Dr. O'Brien, in explaining the word Magh in his Dictionary, says:—

"MAGH, a plain, a level country. This Celtic word is latinized *magus* by the Roman writers in the names of places, as Rathe-magus, Noire-magus, &c. Welsh: maes. Our modern writers have corrupted it into *may* and muigh.

"MAGH-ADHAIR, a plain or field of adoration or worship, where an open temple, consisting of a circle of tall strait stone pillars, with a very large flat stone called *crom-leac*, serving for an altar, was constructed by the Druids for religious worship. These Druidish temples, whereof many are still existing in Ireland, were built in the same manner with that which was built by Moses, as it is described in Exod. xxiv. 4, consisting of twelve stone pillars and an altar; but the object of the Druidish worship, at least in ages much later than the primitive times, was not, without doubt, the true God. Several plains of this name, Magh Adhair, were known in Ireland; particularly one in the country now called the County of Clare, where the kings of the *O'Brien*-race were inaugurated. Another about four miles northward of Cork, now called *Beal atha Magh-Adhair*, from which the valley called *Gleann-Magh-adhair* derives its name."

It is very clear from the reference in the present tract to the origin of the name of *Gleann Maghair*, that Doctor

for it is certain that she would not allow thee to go upon the waves of the ocean if she heard of it. Go ye, O youths, [said Eoghan] as all others do, into the great court, until early dawn of day to-morrow, and I shall come to you at the dusk of the closing day. They went into the court, and he remained at his field-sports till the end of the day. He went then to where the youths were. They remained there till dawn of day, andthe youths laid hands upon him to induce him to go with them. The young man went out upon an earthern mound, and the other youths went after him, namely, the sons of the Druid: Well, youth, said they, wilt thou come where thou promisedst? I will go, indeed, said he. In what number will you go? said they. None shall go [said he] but myself and my five foster-brothers here, Ut, and Oenara, and Fiacha, Suighthi the son of Feidhlimidh Reachtaidh; and Aiglenn, the son of the king of Osraighe,[g] another foster-brother of mine; and after him Maghur the son of the king of the south of Erinn, after whom Glenn Maghair[h] is called at this day; and Gaisgedhach the son of the king of West Mumhain, another foster-brother of mine; and Tigher-

O'Brien is wrong in his view of it. He is equally inaccurate in reference to *Magh Adhair*, in Clare. The Editor had the satisfaction, in the year 1840, to be the first in modern times to identify that famous plain, and the mound, not *Carn*, of *Magh Adhair*, on which the O'Brien was inaugurated. The place is now called Park Myra, and is situated in the townland of Toonagh, parish of Cluaine, or Clooney, barony of Upper Bunratty, and County of Clare, about three miles and a half south-west of Tulla, on the road to Quin, and near the ford called Hell's-gate. The mound, not a *Carn*, on which the O'Briens were inaugurated, is still to be seen at this place. It is of an irregular oval form, measuring in length 102 feet, and 82 feet in breadth; it is from 7 to 10 feet high and flat at the top. This plain had its name from Adhar, one of the sons of Umor, of the Fomorian race, who obtained a location in it from Queen Medhbh (Meave) of Connach, about the beginning of the Christian era, at the same time that his brothers, Aenghus, Cimme, Cutra, &c., obtained from the same Queen the places that still bear their names, viz., Dun Aenghusa of Arann, Loch Cutra, now Lough Cooter in the County Galway; Loch Ci[illegible] now Lough Hacket, in the same county, and some others. The present County of Clare formed part of the province of Connacht at the time that we are speaking of, and until conquered by Lughaidh Menn of the Dal Cais or Dalcassian ancestorial line, about the middle of the third century.

mac ríg Connacht, comalta éle dam; acus Morad mo gilla, día Maġ Mofaid.

Amfoi fos fet co h-aillm a m-boi long na macoem, acus ir ann boiside i n-Dun na m-banc a n-iarthar Eirenn. Amfoi fet fompu ar muncind maṅa a nonbar maccoem. Lotar an oidche sin co h-indri na fairrcsiṅa. Ir aire dno, adbert inis na fairrcsiṅa riarside, uair is cisted erti Eirind acus Erpain.[1] — Conroiret in aidche sin isin oíen sin. Adbeirt in rig isin maidinsin ris in druid: Finta duind imthus na maccoemen do chuatar uaind fos muncind maṅa. Ro fiarfa ón duisre sin ar se; is ann-sa tancatar ar fecht, acus consebut anocht in Erpain.

Ireat tanic ar fecht,
is cain tairchat a tuidecht;
conlechfa a ril ar Maġ Fail,
fin conroi anocht in Erpain.

Do chuatar na luing iarsin, acus roiret co calad Erpaine. Bui frestal acus frithailem forra, acus rucad co dunad rig Erpaine, [iat] eson co Tor m-Breogain i n-Erpain. Ro fenad fáilte rin, muinterdai frisu. Ro frestait acus no frithailit iat. Tucad nua bid doib acus fean leanda. Batar in oidcherin ann, acus nir h-imthaidet risu in chainsen fo n-dechatar, acus dno, nir imthaidret ri nech. Maith a mic ar Fiacha Suiġdi, a Eogain, dia n-abairthar frisfa tabairt na mna, tiagar uaisre d'agallaim in druad, acus gellsar feoil do, acus maine, acus abrad [illegible]ril fén ferri co ceud m-bliadna ann; co rabum ic decrin na [illegible]gine co ceud m-bliadna acus co findam ber in time aneóil i tancamar. Fata limsa sin, a gilla, ar Eogan. Imbaid batarsom uime sin conacatar tecta in rig

[1] *Magh Mosadh*, i.e., Mosadh's plain. This plain lay between Eile and Caiseal (Cashel) in the present County of Tipperary. See MS. H. 3. 17. p. 772. T.C.D. *Raith Breasail*, where, the great Synod was held about A.D. 1110, was, I believe, situated in this plain.

[2] *Innsi-na-fairesiona*, i.e., the Island of viewing, which would be the same as a Cape Look out. There is nothing

nach the son of the king of Connacht, another foster-brother of mine, and Mosadh my servant, after whom Magh Mosadh[1] is called.

They went forth on the way to where the ship of the youths was, and and where she lay was in Dun-na-m-barc in the west of Erinn. They set out on their course over the ridge of the sea, the nine youths. They went that night to Innsi-na-fairesiona.[j] The reason why it is called Inis-na-fairesiona is, because Erinn and Spain are seen from it. They staid that night in that island.

The king [of Spain] said on this morning to the Druid: discover for us the history of the youths who have gone upon the surface of the sea from us. I will tell thee that now, said he. It was on yesterday they came on their voyage, and they will arrive in Spain to-night.

Those who have come from afar,
Pleasantly has their coming happened;
Their seed shall spread over the Magh Fail,[k]
The men who this night will reach Spain.

They went into their ship after this, and reached the shore of Spain. They had service and attendance bestowed upon them, and they were brought to the king of Spain's court, that is, to Breogan's Tower[l] in Spain. They received a kind and friendly welcome. They were served and waited upon. They were given the newest of food and the oldest of ale. They spent that night there, and they were not spoken to touching the business upon which they went, nor did they speak of it to any one. Well, my son Eoghan, said Fiacha Suighdhe, if thou art asked to marry the princess, send a person to speak to the Druid, and let gifts be offered him, and wealth; and let him say that there is not wedding luck until the end of a year, in order that we may watch the daughter for the year; and that we may ob[illegible] the customs of the strange country into which we have come. I think that time too long, O youth, said Eoghan. While they were thus engaged they saw the

further to be said of this island.

[k] *Magh Fail.*—That is, the plain of Fal, same as Inisfail, or the Island of Erinn. Fal, or Lia Fail, was the stone on which the ancient kings of Erinn were crowned at Tara, and hence the name *Inisfail*.

[l] *Breogan's Tower.*—See page 137, note [k].

chuca. Maiṫ a maccoema, bar na cechta, cuin do ṡéntaiṙṙ in ṅí rirri tancubaiṙ. Ni h-acaind ata a fairnech icir, ar Coṡan, acht in uair bur accobar lar in riṡ. Ir annrin do chuaid a ṫeacta co airm irnabe in ri, acur ro indir dó friecora in moccoeim fair. Ir annrin ro iarfacht in ri don druid ro bui ina farrad, cuin bud maith fén ferri doib. Irri mo chabuir [ar an druid] na fṡeb doib fén ir fern ina noct; tiaṡam irin tech i tatt na maccoeim. Do chuaid in ri acur maiṫi Erraine ime, irin tech irnabutar na maccoeim; acur iarfacht a cenel uile dib; acur iarum ro innisretar dó mar ta romaind anuar. Ir andrin do ronad a lám acur a lepad. acur ni ro chuinchit feoil no maine fair! A maccoemu, ar in riṡ, da tirred bar comlinri chuṡamra do chuinchid feor, no maine, no indmair, do benaindri duib; acur maithbet a tinnrecna, acur a tochra na h-inṡine ut duib. Ir andrin do cuar ir in fluaiṡtech na focaide, acur ro ṡabad fledol acur comaltur leo, a cornaib ilbreca, ecoil, acur a h-ercnaib forondaib, acur a cuachaib findruine, uair ba bnech cach briathar doib. Ro benṡit iumdada fainemla doib, acur do chuatar ina n-imdadaib, acur na lerchaib; acur ro chanaid a ciuil acur a nairfitid doib. Batar ann ina n-imdadaib cor lin ṡnian tulcha acur tuaithebra Erraine. Batar ann tri la acur tri h-aidche. Aeibner acu cach la, ol cach n-aidche. Ni cind tri laa co n-aidche, ro dailit feoil, acur maine, acur indmara, don inṡein. A n-imthur o fen amach nocon eb do benar for airid; acht batar co cend m-bliadna i n-Erraind. Sruth for lar Erraine, Sruth n-Ebir a ainm; acur cach fechtmad bliadain tic innti-rene bradan o diamraib na n-dul, acur oland tritride! Ocur ir andis adbert in Druid cedna [frir in inṡin]: Indiu ata i n-dan a faṡbail in ri dia mbia in tres ainm ar thés acur ar do chel. Acur eirṡ do chum in trotha indiu, edon, Srotha Ebir; acur indiu ata i n-dan in bradan do thidecht and; acur fecht m-bliadna

[m] *Behanded.*—This is the literal meaning of the word in the text, which of course means joining hands.

king's messengers coming towards them. Well, O youths, said the messengers, when will you execute that about which you have come? It is not with us to delay it at all, said Eoghan, but whenever the king desires it. Then his messengers went to where the king was, and told him the answer of the youths. Then the king asked the Druid, who was with him, when would be the lucky wedding time for them. It is my opinion, said the Druid, that there cannot be found for them a time more propitious than this night; let us go to the house in which the youths are. The king, accompanied by the nobles of Spain, went to the house in which the youths were; and he questioned them all as to their lineage; and they, then told him, as it appears already above. And then they were behanded,[m] and bedded, and he was not asked for gifts or wealth. O youths, said the king, if you all had come to me to ask for gifts or wealth, or riches, I would give them to ye; and I will, therefore, forgive you my daughter's presents and dowry. Then the people went into the Army-house,[n] and they partook of a banquet of drinking and eating, out of thickly studded carved horns; and out of golden vessels, and of cups made of *Finndruine*, and every word of theirs was a command. Rich couches were prepared for them, and they went into their couches and beds; and their music and melodies were played for them. They continued in their beds until the sun had filled the hills and territories of Spain. They remained so for three days and three nights, with sports each day, and drink each night. At the end of three days and nights, presents, and wealth, and riches were given to the princess. Their history from that out is not what shall be brought forward; but they remained to the end of a year in Spain. There is a river across the middle of Spain, the River Eibhear[o] is its name; and every seventh year there comes into it a salmon from the secret recesses of creation, and wool growing through him. And it was then that the same Druid said to the princess: It is to-day it is destined for thee to find that from which the third name shall be upon thy spouse and companion. And go thou unto the river this day, that is, the River Eibhear; and it is to-day it is destined that the salmon shall come into it; and seven years

[n] *Army-house.*—This was what would now be called a barrack.

[o] *River Eibher.*—See page 39, note [s], and post p. 168.

cur indiu tanic. Ocur gabar acutra h-e, acur ben a olann de. O na buí Ligbratac ingen rig Erpaine rund, acur ceithe bliadna atunna rin acur t-atairre, acur dixit—

Erig don t-fluch, a aindeir,
con cluclartair in chaingen,
co tibre arr clacht cen mech,
bid de biar Eogan Taigleach.

Amrol do cum in t-fnotha, acur da nonad airceirt accu ar in m-bnadan gun gabad leo h-e, acur no benad de in clacht bui fair, co n-deanna rí bnat dia fir don olaind boi ar in m-bnatan, acur batar na h-uile dath ind irin bnat rin. In lacht congebedrom in bnat uime, in dath do aibbirtea don fir bui ina farrad, ni h-e no tairpenta don fir bud nera dō rein. — Ir andrin fegair in ri fair, acur in inbaid no feg, coidligeir uile h-e icin ecet [cucct] acur erned. Dan m-brechin, ol in ri, ir comcoidlech ria bnat uile Eogan anorra. Cian ota i coicēt acur i tairingaire, ar in dnui, in t-ainm rin do beich fairfium, acur biaid fain no go fadba bar acur aigeb, edon, Eogan Coidlech, acur bid ainm iartain dō Eogan fideac.

Aithid lemra, ar in mac, dul dom cnich acur dom onba acur dom fenann. Eirig a mic, ar in dnuid, fon muncind mana. Cain tennair, acur ata thacair fon do chind ina flathiur; acur beir do bancell, acur ni bechi acc nai n-aidche i n-Erinn in uair benar in gen fil so bruinde, acur bid lan beoil fen n-Erenn de.[p] Tucait reoit acur maine acur indmara doibrium. — Batar ann co mucha lael acur lacht iar na banach. Tanic nert don feon acur don t-folaid adnubairt in dnuid riu, acur amroiret ina longaib, acur no linait fé longa leo. Ocur cainic in Dnuid cuca ic dula ina longaib, acur tuc a ucht ar in luing inniobe Eogan, acur atbert frir: Bid mor fich caich riut irin

[p] *Since Ligbratach.*—There is a sentence, at least, omitted here by the original transcriber.

[q] *Eoghan Taidhleach*, i.e., Eoghan the shining.

this day it came last. And let him be caught by thee, and let his wool be taken off him by thee. Since Lighbhratach[p], the daughter of the king of Spain was here; and four years that were between her and thy father. And dixit:

Go to the river, O woman,
Thy cause shall be heard,
Till thou bringest from it an unfailing garment,
From which shall be Eoghan Taidhleach.[q]

They went to the river, and they laid a snare for the salmon until they caught him; and the covering that was upon him was taken off him; and she made a cloak for her spouse from the wool that was upon the salmon; and all colours that were in him were in that cloak. The day that he would put the cloak upon him, the colour that appeared to the man that was near to him, was not that which was shown to the man that was nearest to himself [again]. The king looked at him then, and the moment he did, he became all shining both face and vesture. By my word, said the king, Eoghan is all as shining as his cloak now. A long time is it destined and prophesied, said the Druid, that that name would be upon him, and it shall be upon him until he receives death and destruction, viz., Eoghan Taidhleach, and he shall afterwards be called Eoghan Fidheach.

I think it time, said the youth, to go to my country, my inheritance, and my land. Go, my son, said the Druid, upon the surface of the sea. Thou shalt arrive safely, and thy father is before thee in his sovereignty; and take thy wife and ye will be but nine nights in Erinn when she shall bring forth the being which is in her womb; and the mouths of the men of Erinn shall be full of him.[r] There were presents, and wealth, and riches, given to them. They continued till the early dawn of the next day. The luck and the omen has become strong, said the Druid to them. And they went into their ships, and they filled six ships. And the Druid came to them when they were going into their ships, and put his breast to the ship in which Eoghan was, and said to him: Great shall be the contest of people with thee

[r] *And the mouths of the men of Erinn will be full of him.*—That is, they will be filled with his praise.

cuich h-i tegi, daig ni lecpire Cpe do neoch, acur ni lecpea nech Cipe duit. acur nor noindpitchi edpuib hi.

Tancatar paimend re loing laip, do neoch bui por a ċur pein acur par a thuaiparcal. Coniḃ ann gabrat h-ic Dun Ċoncan a n-Jaimuman. Amroipec iarpin h-i tir, acur no h-indired po Cirinn a coiaċtain. Acur ba nig Cpenn por a chindrom Cathair mor; acur iarpin tra no paided tecta uad d'acallaim nig Cpend, acur no cuinced cuich uadib pain.[1] Do berra inad duine dō i coiced Coindaċt, acur do ber da dun dō a dā ċoigeḃ Aiuman. Coniḃ annrin Tucad Dubthelach do i coigeḃ Conri, acur tucad Druim n-Aiḃ do h-i coiced Coindaċt; acur tucad Telach in t-Sloig do hi·n-Uibh Liathain. Tainic Cogan iarum dia fegad na n-inad tucad dō, acur gabair doeta h-idan acur lamanda in ingen, acur nuc mac fainemail; acur adnubairt in Druid: bid oll n-daile do bera ar na cnichaib uimme. Acur no bairted a fnothaib druidecta, acur tucad Aillil fain, acur bai fortormach anma fain iartain. Acur do noacht a athair fein, acur no gabad leorom in dunad acur in degarur do thochul. Acur nucad in mac co dunad a matarrom fein acur a athar. Acur no benad lerium in fidbaid i comfocur dō, gu na tochlad leir in talam di. Acur ba bec leirium fuinned allam na laech co m-beth fuinned a cor man aen nir; coniḃ é fcnudan aicenta fuairrium, fecca do thabairt ar na fedaib bui illamaib na laech. Ir hi ar cobair

[1] *Duncorcan.*—The situation of this Dun is not known to the Editor, but it was probably near Dun na m-Barc in Corca Duibhne.

[2] *Dubh-thelach*, i.e., the black hill or eminence. This place is not known to the Editor. Curi [Gen. Conri] Mac Daire's province comprehended that part of Mumhain, or Munster, which is south of the Shannon, and west of a line drawn from Limerick to Cork. It appears from a passage in the Book of Lecan, fol. 205, a.a., that this Dun was at Ucht Mic Caechain in Ciarraidhe Luachra. Ciarraidh Luachra may be said to be co-extensive with the present barony of Triuchadh an Aicme in the County of Kerry. The Sliabh Luachra so often mentioned in ancient Irish MSS., is laid down on Petty's Map of the Down Survey, South-west of Castleisland,

in the country into which thou art going; but it is certain that thou wilt not permit (all) Erinn to any one; and that there is one who will not permit it to thee; and it (Erinn) shall be divided between you.

There came with him the company of six ships, who were at his own command and pay. And where they arrived at was at Dun Corcan[s] in West Munster. They then went ashore; and their arrival was told all over Erinn. And Cathair Mor was Monarch of Erinn at his coming. And after that, now, messengers were sent by him to address Cathair Mor; and a territory was asked by him from him. I will give him the site of a court in the province of Connacht; and I will give him two courts in the two provinces of Mumhain. And it was then that Dubh-thelach[t] was given him in Curoi's Province; and Druim Ard [High Ridge, or hill] was given him in the province of Connacht; and Telach-an-t-Sloigh[u] was given him in Uibh Liathain. Eoghan came then to see the places that were given; and pangs of labour and parturition seized upon the princess; and she brought forth a beautiful son; and the Druid said: great will be the fame of his exploits through the countries around him. And he was baptized in druidic streams, and [the name of] Ailill was given to him. And he had an addition to his name afterwards. And his own father came, and they commenced to dig for the court and noble residence. And the son was carried to the court of his own, [Eoghan's] mother and father. And he [Eoghan] cut down trees all round him, and dug up the ground with them. And he thought the force of the hands of the men too little without having the force of their feet along with it; and the invention of mind which he discovered was, to put returns (treadles) upon the trees which were in the hands of the men. It is our conviction, said the

and apparently running across the Blackwater River into the Barony of Duhallow in the County of Cork.

[u] *Tulach an t-Sloigh*, i.e., the hill, or eminence of the army or host. This place is not known to the Editor, but the Uibh Liathain in which it was situated is now the barony of Barrymore in the County of Cork.

The passage in the Book of Lecan, quoted above places these three Duns —one in Sliabh Smoil, in Tipperary, I think, another in Dealbhna, or Delvin, in Westmeath, and the third as noted above. The discrepancies between these accounts, and the difference in time between the present and the preceding tract could not now be satisfactorily reconciled.

cena, ar mac in Druad, ir indiu atait t-anmanda uile fort: dona Feccaib ut tucad ar na fedaib acut, bad Eogan Fid-fecac de. Acus do genar let na tri dúine tucad duit, acus Fidfeccai ainm cec dúine dib, acus congeba lech Grend uile leo. Ar lir tuillem a fcel o fin amach.[a]

Conad tochmarc Momera ingeine rig Erpane d'ar foi re h-Eogan Toidlech, ocus genemain Aillilla Oluim indrin.

[a] *Eoghan Fidh-fecach*, i.e., Eoghan of the return-trees. The word Feac signifies now in Munster the spade-tree (handle) alone; and the treadle or

Druid's son, that it is this day all thy names are upon thee: from those returns thou hast put upon the trees, thou shalt be Eoghan Fidhfhecach.[v] And thou shalt build the three courts that have been given thee; and Fidhfheccai shall be the name of every court of them; and thou shalt conquer the half of all Erinn by them.

And that is the courtship of Momera, the daughter of the king of Spain when she wedded Eoghan Taidhleach; and the birth of Ailill Oluim.

return, which is generally a distinct piece, is called Eric. But in Meath and the eastern part of Leinster, they call the whole spade a fac (feac.)

ERRATUM AND ADDENDUM.

At page 39, note *, before the words "the River," read "Probably."
,, after the word "Ebro," read "which."
,, at the end of the note read: "See Buchanan's History of Scotland, p. 47, London, 1690."

Buchanan's statement is contained in a note to a passage which it may be interesting to reprint here, with its notes, in full. After shortly stating the tradition of the origin of the Scots or Gaedhils, their descent from "Gathelius," or Gadelus and Scota the daughter of the king of Egypt, and the tedious voyage of Gadelus and his followers along the shores of the Mediterranean and the Atlantic coast towards the north of Spain: he adds that:—

"Some will have him to land at the River Iberus,* but leaving that country which he could not keep, they draw him on further to Galecia,** a country much more barren. Some land him at the Mouth of the River Durius,*** being the first of all Men, as I suppose, who adventured into the Ocean with a Navy of Ships; and that there he built a brave Town, which is now called from his name Portus Gatheli, or Port a Port (Oporto) whence the whole country, which from Lusus and Lusa, the children of Bacchus, was a long time called Lusitania, began to be called Portugal;**** and afterwards being forced to pass into Galecia, he there built Brigantia, now called Compostella; and also that Braga in Portugal was built by him, at the mouth of the River Munda.

* "Now Ebro a famous River in Spain, rising in the mountains of Asturia, and disimboguing itself into the Mediterranean in Catalonia.

** "Gallæcia, the country about Compostella in Spain.

*** "Durius, or Douro, Duero in Spanish, arising in old Castil, and after a course of 140 Spanish Leagues falls into the Atlantick Ocean, below Port a Port (Oporto.)

**** "Lusitania and Portuga, the original of those Names."

TABLE I.—*The Genealogy of Milidh, or Milesius.*

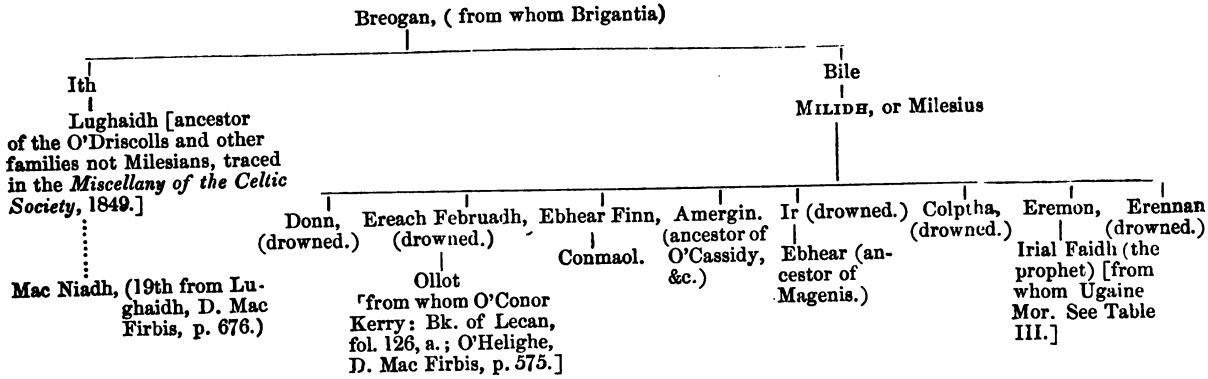

Breogan, (from whom Brigantia)
Ith
Lughaidh [ancestor of the O'Driscolls and other families not Milesians, traced in the *Miscellany of the Celtic Society*, 1849.]
Mac Niadh, (19th from Lughaidh, D. Mac Firbis, p. 676.)
Bile
MILIDH, or Milesius
Donn, (drowned.)
Ereach Februadh, (drowned.)
Ollot [from whom O'Conor Kerry: Bk. of Lecan, fol. 126, a.; O'Helighe, D. Mac Firbis, p. 575.]
Ebhear Finn,
Conmaol.
Amergin. (ancestor of O'Cassidy, &c.)
Ir (drowned.)
Ebhear (ancestor of Magenis.)
Colptha, (drowned.)
Eremon,
Irial Faidh (the prophet) [from whom Ugaine Mor. See Table III.]
Erennan (drowned.)

TABLE II.—*The Family of Ugaine Mór.*

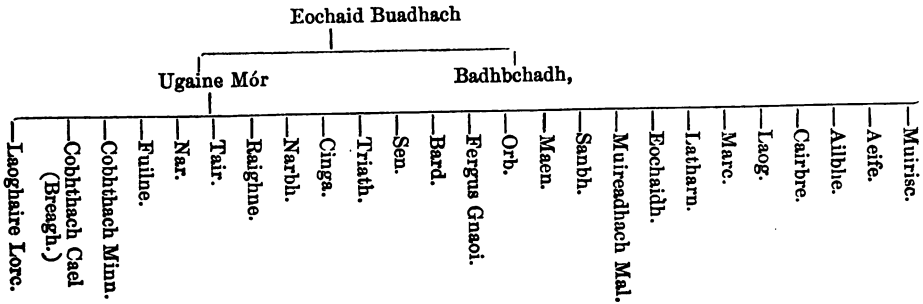


TABLE III.—*The Genealogy of Ugaine Mór, monarch of Erinn; and of Cathaeir Mór, from Ugaine Mór.*—Book of Lecan, fol. 64, b.

MILIDH (Milesius)
Eremon (see Table I.)
Irial Faidh (the prophet)
Ethrial, i.e. Nuadha Airgetlamh
Fodhla
Tighernmas
Enboth
Smiorgall
Fiacha Labrainne
Aenghus Ollmucadha
Maen
Roithechtaigh
[Deman*]
Dian
Siorna Sirghalach
Oilioll Olchain
Giallchadh
Nuadha Finnfail
Aedhan
Sioman Brec
Muiredhach Bolgraigh
Fiachra Tolgraigh
Duach Ladhrach
Eochaidh Buadhach
UGAINE MÓR (Table II.)
Cobhthach Gael-breagh (see Table II.) †

UGAINE MÓR [24th in descent from MILIDH.]
Laeghaire Lorc (see Table II.)
Ailill Aine
Labhradh Loingsech Maen
Ailill Abhradh-chain
Aenghus Ollamh Amhlongaigh
Bresal Breoghamhain
Ferghus Fortail
Feidhlimidh Fortriun Firbeand
Feradach Finnfechtnach
Crimhthann Coscrach
Mogh Art
Art
Allott
Nuadha Fullon
Feradach Foghlas
Ailill Glas
Fiacha Fobric
Bresal Brec
Lughaidh Loichinn
Setna Sithbhac
Nuadha Neacht (ancestor of Finn Mac Cumhaill.)
Fearghus Fairrghe
Ros Ruadh
Finn Filidh
Conchobhar Abhradh-ruadh
Mogh Corb
Cu Corb
Niadh Corb
Cormac Gelta Gaeth
Feidhlimidh Firurghlais
CATHAEIR MÓR (slain A.D. 122.)

* From Mac Firbis.

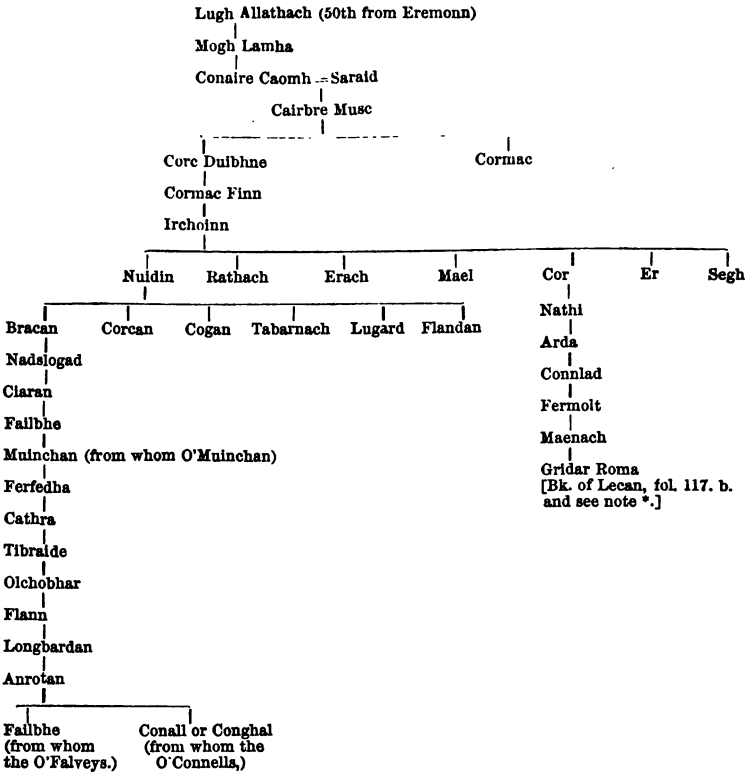
† From whom *Conn* of the Hundred Battles; and *Cairbre Lifeachair*, who fought at the Battle of Gabhra, where Oscar son of Oisin was killed, A.D. 284. See pedigree in *Battle of Magh Rath*, p. 326. (Irish Archæological Society, 1842.) Between *Eochaidh Aillethan* (6th from Ugaine Mór) and *Aenghus Tuirmheach*, (from whom Conn 16th in descent and Cairbre Lifeachair 19th,) four other names are inserted in another copy of this line in the Book of Lecan, fol. 228, b., namely, LAEBHCHUIRI.—FER ALMACH,—FER ROICH,—FER CEATHRA ROICH.

TABLE IV.—*The descent of Eoghan Mór from Ebher Finn.* (Book of Lecan fol. 215.)

Milidh
Ebher Finn
Conmael
Echaidh Faebhar
Nia Febis
Echaidh Mumho [a quo Mumhain]
Enna Aircthech
Glas
Cu Cas
Ros Mothach
Cain Rothechta
Airer Arda
Cas Clothach
Muinemon
Aedh Derg
Echaidh Cuimhnech
Roan
Reachtaidh Rotha
Feidhlimidh Ollghalach
Art Imlech
Breo Indorta
Setna Innarrach
Duach Finn
Enna Derg
Lughaidh Iardonn
Eochaidh Uairches
Duach
Lughaidh Lamhdhearg
Art
Ailill Finn
Echaidh
Lughaidh
Rechtaidh Righ dherg
Cobhthach Caemh
Mogh Corp
Fer Corp
Edaman Foltchain
Niadh Semdhain
Fintan
Lughaidh
Cairpri
Duach Dallta Deaghadh
Muiredhach Mucna
Eachaidh Mumho
Lethghairbri
Mofebhis
Laighne
Loch Mor
Enna Munchain
Foirthechta
Deargfhotha
Deirgthenedh
Derg
Mogh Neit
Eoghan Mór (Mogh Nuadhat)
Ailill Oluim.

[See Tables VI., VII., and VIII.]

TABLE V.—*The descendants of Conaire and Saraid the daughter of Conn.*



NOTE *.—The following pedigree of Pope Gregory is in Mac Firbis, p. 395.

Cairbre Musc
Corc Duibhne
Cormac Finn
Lorcuinn
Cor
Allta
Arda
Connla
Crannfoltach
Griogoir Beloir (or of the golden mouth)
Papa na Roma (Pope of Rome.)

TABLE VI.—*The descendants of Eoghan Mór.*

Derg (50th from Conmaol, son of Ebhear Finn, son of Milidh or Milesius.)
|
Dergthine
|
Mogh Neit
|
Eoghan Mór (Mogh Nuadhat)
|
Ailill Oluim
|

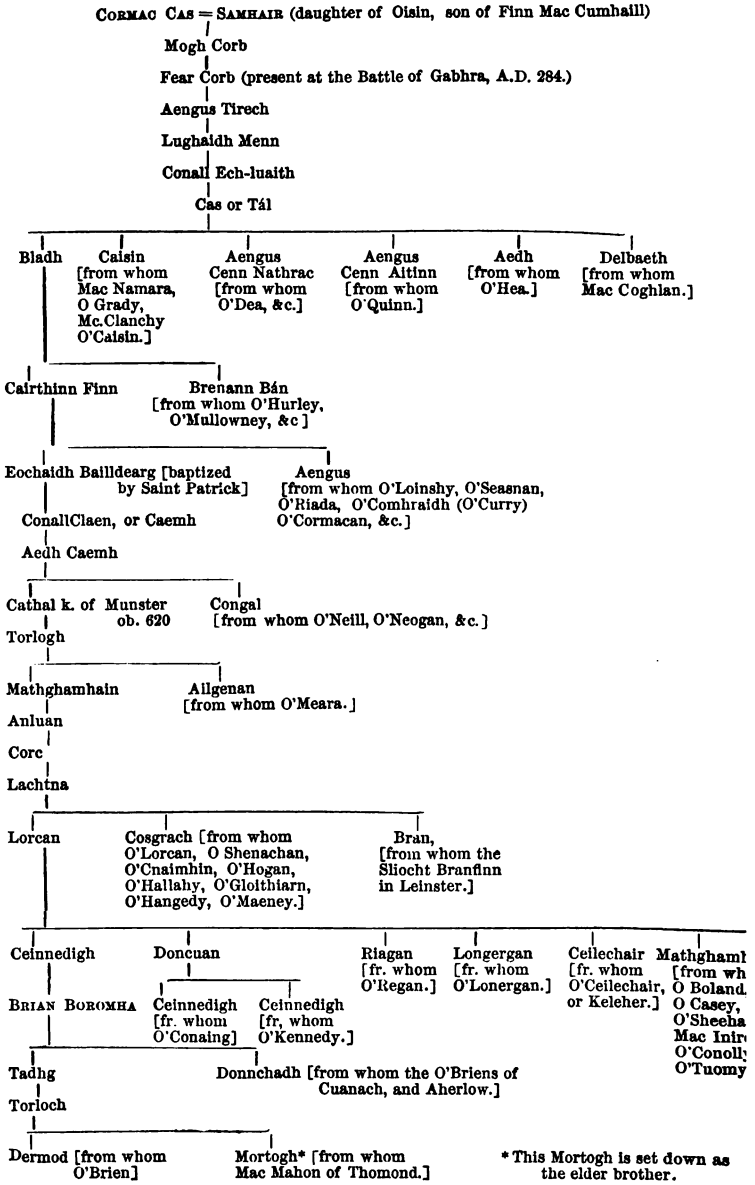
—Eoghan Mór*
—Cormac Cas*
—Cian*
—Tidell
—Glas
—Dichorb
—Dubh
—Mearcon
—Macorb
—Conall
—Crolchine
—Macoll
—Corbs
—Mailleon
—Macoll
—Tighernach*
—Uilleann
—Eochaidh (1)
—Eochaidh (2)
—Eochaidh (3)
—Eochaidh (4)

These were the ten sons of Sadhbh daughter of Conn of the hundred battles.

* Of the sons of Ailill Oluim none are recorded to have left issue except Eoghan Mór, Cormac Cas, Cian, and Tighernach. From Tighernach descended the Ceɲbɲaiġe (Cerdraighe) or artificers of Tulaċ Ġorra (Tuloch Gossa). (See Book of Lecan, fol. 203.)

[For the descendants of Cormac Cas and of Cian, see the following Tables (VII., VIII.) and the *Battle of Magh Rath*, and the *Circuit of Ireland*, published by the Irish Archæolical Society, 1841, 1842. The descendants of Eoghan Mór son of Ailill Oluim (the progenitor of Mac Carthy, O'Sullivan, O'Donovan, O'Mahony, O'Callaghan, &c.) are traced in the Genealogical Table at p. 340 of the *Battle of Magh Rath*, and in note B, p. 64, of the *Circuit of Ireland*, both by John O'Donovan, LL.D., to which we may add that the O'Dalys of Munster descend from Enna third son of Aengus (grandson of Lughaidh); that the O'Fiongannys descend from Fionghaine, second son of Donnghuile (16th in same line); and the Mac Auliffes from Tadhg, brother of the Bishop Cormac, and son of Muiredhach the 1st Mac Carthy, (25, in the same line, as given in the above-mentioned Genealogical Table).]

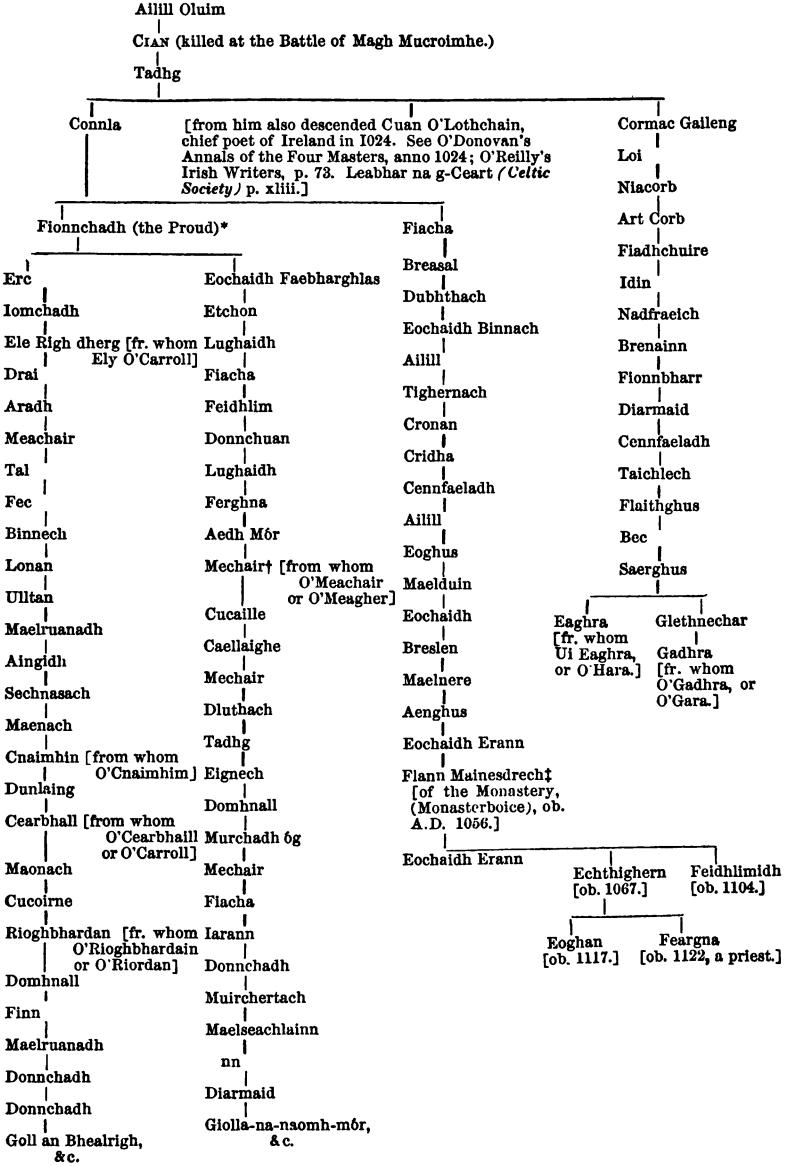
TABLE VII.—*The descendants of Cormac Cas (son of Ailill Oluim) and Samhair daughter of Oisin.* [Book of Lecan fol. 214. b.]


Cormac Cas = Samhair (daughter of Oisin, son of Finn Mac Cumhaill)
Mogh Corb
Fear Corb (present at the Battle of Gabhra, A.D. 284.)
Aengus Tirech
Lughaidh Menn
Conall Ech-luaith
Cas or Tál
Bladh
Caisin [from whom Mac Namara, O Grady, Mc.Clanchy O'Caisin.]
Aengus Cenn Nathrac [from whom O'Dea, &c.]
Aengus Cenn Aitinn [from whom O'Quinn.]
Aedh [from whom O'Hea.]
Delbaeth [from whom Mac Coghlan.]
Cairthinn Finn
Brenann Bán [from whom O'Hurley, O'Mullowney, &c.]
Eochaidh Bailldearg [baptized by Saint Patrick]
Aengus [from whom O'Loinshy, O'Seasnan, O'Riada, O'Comhraidh (O'Curry) O'Cormacan, &c.]
ConallClaen, or Caemh
Aedh Caemh
Cathal k. of Munster ob. 620
Congal [from whom O'Neill, O'Neogan, &c.]
Torlogh
Mathghamhain
Allgenan [from whom O'Meara.]
Anluan
Corc
Lachtna
Lorcan
Cosgrach [from whom O'Lorcan, O Shenachan, O'Cnaimhin, O'Hogan, O'Hallahy, O'Gloithiarn, O'Hangedy, O'Maeney.]
Bran, [from whom the Sliocht Branfinn in Leinster.]
Ceinnedigh
Doncuan
Riagan [fr. whom O'Regan.]
Longergan [fr. whom O'Lonergan.]
Ceilechair [fr. whom O'Ceilechair, or Keleher.]
Mathghamh
Brian Boromha
Ceinnedigh [fr. whom O'Conaing]
Ceinnedigh [fr. whom O'Kennedy.]
Tadhg
Donnchadh [from whom the O'Briens of Cuanach, and Aherlow.]
Torloch
Dermod [from whom O'Brien]
Mortogh* [from whom Mac Mahon of Thomond.]
* This Mortogh is set down as the elder brother.

NOTE.—*See also the Genealogical Table,* BATTLE OF MAGH RATH, *p.* 340, *edited by Dr O'Donovan for the Irish Archæological Society,* 1842.

TABLE VIII.—*The descendants of Cian (son of Ailill Oluim.)*

[From O'Clery's Pedigrees, fol. 110, b., and Mac Firbis, p. 669.]



*Fionnchadh had another son Fegh from whom descended Bronach, whose son Buithe was the founder of Monaster boice.

†O'Clery adds: There is a steed and a suit of clothes from each [new] chief of them to the Comharba ot St. Cronan [of Ros Cre] together with Innsi-na-m-beo; and he [the Comharba] is to go aronnd him [the chief] to proclaim him Chief. And the Comharba is entitled to sit at his shoulder, and he [the Chief] should stand up at his approach. And this Meachair was king of Eile."

‡M.S. 3. 17. p. 727. Library of Trin. Coll. Dublin.

APPENDIX II.

[Preface, page ii.]—The Irish law of Tanaisteacht, which regulated the succession to the chieftainship of a clann or family, did not involve any disturbance of the property of the individual members of the clann in the tribe-lands. The Irish law of real property generally is as yet by no means understood, nor can it indeed be satisfactorily investigated till the labours of the Brehon Law Commission shall have been terminated;—so great is the volume of law which, though hitherto neglected, has nevertheless come down to us, as those labours have already proved, unmutilated, and in a clear and intelligible form; and so much has yet to be done in collating the immense variety of enactments (many of them extremely minute) of which it is composed. The law regulating the rights of the whole clann or family to a portion of the tribe-lands, and defining the length of time which conferred upon a particular branch of the family the absolute right of property for ever in the portion of land meted out to it, (a law which being special and particular may be here advantageously considered by itself) affords a proof of what has been laid down above, differing as it does materially from the prevailing impression of English lawyers upon the subject. [See Furlong's Landlord and Tenant, p. 12; and see also the curious record of an Inquisition (taken at Mallow, 25th October, 1594) before the English authorities of Munster into the title to the lands of Poble O'Callaghan, in vol. 2. p. 1251 of that work.

The text of the law is somewhat obscurely worded, but the Editor is enabled to illustrate it by a very interesting example: namely, by the certificate of a formal investigation and judgment pronounced under this law, by an *Irish* legal authority but a few years before the date of the English Inquisition at Mallow. The case in question was one relative to the lands of Bally-Loch-Capaill (Baile Loca Capuill.)

belonging to a certain family of the Clann O'Kennedy (Ua Cinneidig), and arose from a demand on the part of the descendants of one of two brothers to have a final and perpetual division made of the tribe-lands, which had (as the former contended, and as was ultimately adjudged) been but provisionally divided by their ancestors, and not in such a manner as would have been necessary under the law to confer upon them an exclusive and indefeasible right. The judgment contains a clear statement of the evidence and of the legal argument on both sides. It appears to have been made by three arbitrators or jurors, together with and probably under the direction of a judge, or Breithemh,—namely, that Cairbre Mac Aegan who signs and certifies the record of it. The note, entry, or certificate which follows it (and which in the original is in a different and inferior hand) is incorrectly written, but though omitting the name of one of the arbitrators, it appears to be intended to certify the award or judgment of the arbitrators and judge, and that the judge had received his proper fee for acting on the occasion. The adjudication as to the castle and cow-keep was in accordance with another special law to which it is unnecessary for our present purpose to direct the reader's attention.

Ire adbar an fidhbinn re, da follrighadh mar do reidhigeadh a t-imthorad do bi eidir fhiocht Seumus na bhfiadh i Cinnéidigh ó Baile Locha Carrll. 7 as fo an fhiocht foin .i. Taidhg maol mac Aedhagáin, mic Duinnchuan, mic Seumus na bhfiadh; agus Philip mac Duinnchuan mic Seumus na bhfiadh, 7 a dhiar mhac .i. Aodh 7 Diarmuid. Ag fin don taoibh fin iad ar fon a chéile; 7 as fo an dronghe eile do bi a

The cause [*object*] of this writing is, to shew how the controversy which was between the descendants of James of the Deer O'Kennedy of Bally-Loch-Capaill, was settled. And these are the descendants, *aforesaid*, that is to say: Teig Maol son of Mahon, son of Donncuan, son of James of the Deer; and Philip the son of Donncuan, son of James of the Deer, and his, *Philip's*, two sons, that is, Aedh and Diarmaid. These are they, [*the parties,*] of the one side, for each other; and the following are the other parties that were in controversy with

ṅimṁiorán riú don taoib eile .i. clann Bṙiain, mic Conchobair, mic Eōgain, mic Séamuir na ffiaḋ, mar ata: Seaan, 7 Conchobar, 7 Domnall, 7 Eimḟi, do bí do laċair in ṅéicid sin, 7 do ċuadar sein a gcoṁaideaċt ar an gcuid naċ raibe do laċair da mbṙáiṫreaċaib. 7 ag so an timṁiorán do eiṁid eatorra .i. clann Bṙiain mic Concobair ar slaṁuid Seaṁna Fearaind ar Hṙlioċt Duinnċuan mic Séamuir na ffiaḋ a m-Baile Loċa Carmill, 7 an sliocht sin Duinncuan da ráḋ naċ tiobṙadaoir soinn dóib, 7 gur ffada ó do sinneadar a naiṫreaċa soinn, 7 gur bioċ-soinn do sinneadar se ċéile fán am sin. Do t-séanadar clann Bṙiain mic Concobair sin, 7 a dúbṙadar gu raibe a n-aċair sómra, 7 iad féin ina diaig, ag iarraid Seaṁna Fearaind a mBaile Loċa Carmill, 7 gu hairiṫe gu raibe a sean-aċair ina suide ar a ċuid féin a mBaile Loċa Carmill. 7 do bṙiḋ gu ndúbṙadar sliocht Duinncuan gu ndeaṁnaḋ bioċ-soinn soiṁe sin, do molaḋ orra sin do suidiúgaḋ ar cloinn Bṙiain mic Concobair. 7 ise so an ċéd suidiúgaḋ tugadar sliocht Duinncuan air sin a ffiaḋnuise na sorma .i. a ráḋ gu raibe an trealb aca féin tri ficid nó ceaṫair bliaġan; an dara suidiúgaḋ .i. údaċt Maṫgaṁna mic Duinncuan a ffiaḋnuise fiaġan 7 traġairt na porrairde gu ndeaṁnaḋ in bioċ-soinn. An trear suidiúgaḋ, fiaḋnuise Flainnġuala ui Ḟlainne Muinchaḋa Mic an Gabann maiṁuir anuḋ, ata se tri ficid bliaḋan a mBaile Loċa Carmill. An ceaṫramaḋ suidiúgaḋ .i. Filip mac Duinnċuan, mic Séamuir na ffiaḋ ata a ccionn a ceiṫre ficid bliaḋan. In cúigeaḋ suidiúgaḋ .i. Donnchaḋ O Deirbṙeō, do bí na sgolōig ionnsaic, 7 na cléirseac Michil. 7 ni hé sin aṁain, acht dar leō féin do bí gaċ aon truidiúgaḋ aca. 7 is mar so do ċuir Seaan mac Bṙiain a naġaiḋ na

them on the other side, that is to say: the sons of Brian. son of Conor, son of Eogan, son of James of the Deer, that is to say: Shane, and Conor, and Donnall, and Henry; [*all of*] whom were present at that settlement, and who made themselves responsible for such of their *family* [brethren] as were not present. And the following is the controversy that arose between them, that is to say: [*whereas*] the sons of Brian son of Conor have demanded from the descendants of Donncuan son of James of the Deer, a division of land in Bally-Loch-Capuill; and *the said* descendants of Donncuan say that they will not divide with them, and that it had been a long time since their forefathers had made a division *of the said lands*, and that *the said division* was *to be* a perpetual division [*that division namely, which* they had made with each other at that time.] *And whereas* the sons of Brian son of Conor deny this, and say that their father before them, and they themselves after him, had *continually* demanded a division of the said lands of Bally-Loch-Capuill; and moreover that their grandfather had resided on his own part of *the said lands of* Bally-Loch-Capuill, *and enjoyed it without hindrance;* and since the descendants of Donncuan asserted that a perpetual division had been formerly made, they were called upon to prove the same against the sons of Brian the son of Conor. And this was the first proof which the descendants of Donncuan gave upon it [*on their side*] in the presence of the Court: namely, they said that they themselves had the possession for three or four-score years. The second proof: The will of Mahon, the son of Donncuan, *duly made* in the presence of witnesses and of the Priest of the Parish, which *proved* that the perpetual division had been made. The third proof: The evidence *in their favour* of Fionnguala, the daughter of Murchadh Mac-an-Gobhan, who lives at this day, and who has been for three-score years in Bally-Loch-Capuill. The fourth proof: *the evidence in their favour of* Philip the son of Donncuan, son of James of the Deer who is in his eightieth year. The fifth proof: *the evidence in their favour of* Donoch O'Deirbreo, who was a worthy scolloge and a Michael's clerk. And not that alone, but they *insisted they* [believed themselves to have] had every proof: [*that they could give any further testimony that might be deemed necessary to establish their case.*] And it was in this way that Shane the son of Brian opposed

fflaðan foin. Ag ċét ní ðíob .i. a náð gu naibe an trealb aca ne ceiċne fiċit bliaðan; ⁊ a búbaiṁ fé nac an ðaoiniðe é féin fin ór do trinnreiṁeaċt náinig ri ðóib. Ag dana ní, a deiṁ fé ne h-uðuċt Aṁaġaṁna mic Duinncuan, dá ndeanaḋ fé é, man nac deanna, gun deanmad, ⁊ doilġear a ċinnid do béanaḋ ain a náða, ⁊ gu naibe Brian mac Concobair, a aṫair féin do laṫain úðaċta Aṁaġaṁna, ⁊ gu ndúbaiṁ fé nir gan a náð gu ndeanaḋ in bioṫ-noinn, ⁊ gun fáġaib Brian féin ne h-úðaċt nac deanaḋ in bioṫ-noinn nian a naimdin a báid. Ag trean gné, a náð gu ndeanna Filip mac Duinncuan finné na aðaiġ, ⁊ a deiṁ fé nac finné Filip mac Duinncuan ag dénaṁ neiṫ do féin ⁊ da ċlóinn, ⁊ ma debaiṁ se ní oile ata a fior aguibri. Jn ceaṫramṁe ní a búbraḋ nir a náð, gu ndeanna Fionngualaḋ ingean Aṁnchaða Aic an Gabann fiaðnuise a nagaid, a deiṁ fé nac deanna, ⁊ da ndeannaḋ nac daoiniðe é féin é .i. beiṫ ag dénaṁ neiṫ da ċloinn ⁊ da ċinél na diaigh. ⁊ Donnchaḋ O Deimḃreḋ, ni ċuala fé gu ndeanna aoin ní do ġoillfeaḋ ain, ⁊ da ndeannaḋ dob unura leis a ċun de. ⁊ ó nac fuidiúġaḋ cóin aon truidiúġaḋ da ndúbraḋ annsin, do truidiġ fé dfiaðnuisiḃ maiṫe, dan leis féin, gu naibe Concobar mac Eóġuin na fuiðe an a ċuid nanna féin do Baile Loca Carmll .i. ra Gamb Culóiġ: ⁊ ag so na fiaġna ata ain sin .i. Mairesnéġ ingean Donnchaða ⁊ Ceanḃuill, ⁊ Saðb ingean Cúġain, agus Diarmuid Mac an Gabann. Agus tan gaċ earaonta, ⁊ gaċ imtiorán da ndeannaðan, do anudain ag foiṁ ċeaṫrui, ⁊ is lad so an ceaṫrar an an anadan .i. Ó Cinnéidiġ Fionn .i.

* For under the law the elder branch might hold the land as a matter of course until a legal division was made on the demand of the rest of the family.

those witnesses, *and met their evidence:* Firstly, *as to their* saying that they had possession for four-score years; he said that that did not damnify his [own] case, since it was by seniority they had it.[a] Secondly: *as to the* will of Mahon the son of Donncuan, he said, that if he had made such a will, which he did not, it would be forgetfulness and the affliction of his illness that would induce him to say it, [*that a perpetual division had been made*]; and that Brian the son of Conor, his own father was present at Mahon's will, and that he desired [*cautioned*] him not to say that the perpetual division had been made; and that Brian himself [left, by] *had stated in* his will that the perpetual division had never been made [at] *up to* the time of his death. *As to* the third point, *that* Philip the son of Donncuan is not an admissible witness when proving a benefit for himself and his children; and if he has said any thing else it is known to you. *As to* the fourth thing which [he] *the other side* was instructed to say—*namely,* that Fionnguala the daughter of Murchadh Mac-an-Gobhann supplied evidence against him: he says that she had not done so, and that if she had *given any evidence, still* that it does not damnify him,—that is to say, in his endeavours to make benefit [*by establishing his right to a division*] for himself and his children and race after him. And for Donogh O'Deirbreo, he had not heard of his having done any thing to cause him uneasiness, [*that is, he saw no material evidence against him in Donogh's testimony*]; and if he had done so that he could easily *refute and contradict* [cast off from] him. And insisting that no proofs which were there given *constituted a cogent and* just proof *against him,* he, *on the other hand,* tendered good witnesses, as he thought [himself] *on his own side to prove* that Conor the son of Eogan had been settled in his own divisional share of Bally-Loch-Capuill, (*a share recognized and admitted at the time to be his)* that is, in the Garbh Chulog: and these are the witnesses that *he tendered* upon that *issue,* viz., Margaret the daughter of Donnoch O'Carroll, and Sadhbh Ni Cuagain; and Dermot Mac-an-Gobhann. And *after giving this evidence on both sides, and* notwithstanding all the disunion and contention between them, they *(both parties) agreed to abide and submit* to the decision of four persons; and these are the four persons on whose decision they abided, viz., (1.) OKennedy Finn [the fair-haired],

Bṙıan mac Donnaıll ó Leacaoıṅ; ⁊ Maolṙuanaıḋ mac ıṅ Calbaıġ, mıc Donnchaḋa, mıc Seaaıṅ, ı Cearṙbaıll, ó Cluaıṅ Leırġ, ⁊ Uılliam mac Dıarmada, mıc Aoḋa, mıc Ruaıḋrı ı Cınnéıḋıḃ oṅ Ć , ⁊ Caıṙbrı mac ıṅ Corṅamaıġ, mıc Donnaıll, mıc Ġıolla-na-naoṁ, Mıc Aoḋaġaıṅ. ⁊ do ṙéaċaḋar ıṅ táḋḃar eatorṙa, ⁊ a ndeaṙbċa ar ġaċ taoḃ, mar ata úḋaċt Maċġamna mıc Duınncuan, ar ċéḋ ċuıḋ de; ⁊ ır aṁlaıḋ do beanaḋar ar do ṙéır a ṙérúın ṙéın, da ndeantaoı bıoċ-ṙoınn ıṅ ṙearuınn, naċ raıbe cuıḋ aġ an ġcaıṙlén, nó aġ ıṅ mBaḋún de, aċt a mbeıṫ aġ rınnṙıor rleaċta Śemuır na ṙṙıaḋ. Agur eıḋır ġaċ nı da ndúḃraḋar ıṅ muınntır rın, ⁊ do ṙéır ġaċ rġeóıl, ⁊ ġaċ rınné da ṙṙuarudar, tanġadar ṙéın le ċéıle, ⁊ ar aṁlaıḋ ro tanġudar le ċéıle, ar na mbeıṫ rġnıobċa ar ıṅ mbıoċ-ṙoınn beaġla ıṅ dearmuıḋ, ⁊ ar an adbar ġur ṙearr lıtear no cuıṁne. Mar a deır, Meamorıa uádıḋ, lıtera corḋóḋıḋ, .ı. maırıḋ an lıtır, ⁊ ımġhıḋıḋ an ċuıṁne. Agur ar an adbar roıṅ a dúḃraḋ nıú roınn ċuṙuıḋ, ċorṁuıl, ċomḃraıṫreamaıl do ḋénaṁ ne ċéıle do nór a rınnrır. ⁊ do ṁoladar do ṙéır a nerúın ṙéın, naċ bıoċ-ṙoınn aon nı da ndúḃraḋ, nó da ndeannaḋ ar an ṙreamonn go nuıġı ro. Agur ır aṁlaıḋ do ṙáġḃadar Caırlén ⁊ Baḋún Baıle Loċa Capuıll aġ ıṅ buıne buḋ rıne ⁊ buḋ ṙearr do hrlıoċt Śemuır na ṙṙıaḋ. ⁊ ır aṁlaıḋ do ṙáġḃadaır, rın .ı. ın Caırlén, ⁊ ın Baḋún beġ aġ an rınnrıor, ⁊ ın Baḋún mór, ár, aċt mar ro aṁaın: cıon a ċoda ṙéın aġ ġaċ cómḃraṫaıll da mbıa aġ ıoc ra mbaıle, do

[b] This word is obliterated.

[c] The evidence "examined" seems to have been only the will, probably because only that was *written*: but the judgment is given upon the whole case, including the oral testimony of witnesses, and by reference to the law, in exact accordance with which, in fact, it is framed.

(that is, Brian, the son of Donnell, of Leacaoin) and (2.) Maolruany, the son of Calvagh, son of Donnogh, son of Shane O'Carroll, of Cluain Leisg; and (3) William the son of Dermod, son of Hugh, son of Rory O'Kennedy of the C——[b]; and (4) Cairbre, the son of the Cosnamagh, son of Donnell, son of Giolla-na-naomh, Mac Ægan. And these [*arbitrators or jurors*] examined the Cause between them, and [then] *the parties'* proofs on both sides, [that is]: *and in the first place* the will of Mahon the son of Donnchuan,[c] the first part of it. And what *they* [understood from] *determined on the will, construing it equitably,* according to their own reason, was, that if a perpetual division of the land should be made, *then,* that the Castle and Bodhum [cow-keep] should not come within it, but that they were to remain with the senior of the descendants of James of the Deer. And upon *view* of all the things that [those people] *the witnesses and the parties alleged,* and according to every account and of every evidence that they [*the jurors or arbitrators*] received, they agreed among themselves *unanimously;* and this is [the way in which they agreed] *the conclusion to which they came,* that the perpetual division should be *reduced to* writing for fear of being forgotten; and because writing is better than memory, as it is said: Memoria vadid, litera cosdodit, that is, the letter lives, and the memory goes. And for that reason, [they] *the parties* were directed *and adjudged* to make a becoming, equal, friendly division with each other after the manner of their ancestors. And they decided, according to their own reason, that nothing that had been said or done *theretofore* was a *legal and valid* perpetual division of the land until now. And so it was, they left the Castle and the Cow-keep of Bally-Loch-Capuill to the eldest and the best man of the descendants of James of the Deer. And it was thus they ordered it, that is to say, the senior to have the Castle and the Little Cow-keep; and the great Cow-keep too, but only in this way: that each co-relative should have a share in the place, in proportion to his contribution to the fortifying of the place [Castle and Keep]. And such part of it [the Keep] as shall not be occupied, to be at the disposal of the Senior [*or Chief,*] to be used as may suit him. And they left to the Senior [*or Chief*] as a payment [*fee*] from each [builder] *occupier* [*of the Cow-Keep*] half of such sheep and goats as he [*the Senior*] should recover for

cum foillsgeanta do cur air; 7 in cuid nach cuillfid foillsgeann ann, ar bheith an t-slighthe do cum a comhghall fein do dhenamh de. 7 do fagbadar leath caorach chaoi 7 gabhar d'uillcughadh air gach foillsgeanta ag in slighthean, 7 in fuilliughadh gu hiomlan ag in slighthean. 7 gach comhracallt biar a nioc a coda fein don baile, da reachna fe in baile, do fagbadh a ced da gach ioc da dtiocfadh don baile air aco, munab cloinnach in ghnathoin fein sin. 7 do fagbadh fe ba raoi ag in slighthean, a riogha aige fein, no leath binne. 7 do fagbadh la oibre ra naithe air gach iocaidhe da mbia ra mbadhun a neagmuis a muinntire fein, ag in slighthean. 7 ni eile, gidhe do na comhraitheachaibh do bheathadh eatruim, no marla, no mioctha don slighthean, no da mhaoi, a beith mar a dhena dligheadh eatorra. 7 cuille eile: gidhe dona comhraitheachaibh do choigeathadh a cuid rodha fein do thabairt da comhracallt re read a traodhuil fein; co fagbadh ar in foillsiughadh ar a cur fein; 7 ni fuil a cumar aige a cur tar sine amach. Agus ar amlaidh fuarus [ann] sa sgribhonn romham, gur bhe an tocthadh la do mi October do sgriobadh do ar tús; 7 dob i so aois an Tigeanna in uair sin .i. 1584.

Mirr Cailbhe Mac Aodhagain.

Ag seo sinnsi Diuit i Laisca, 7 Eoin i Callanain air ádhacht Uilliam mic Diarmada i Cinnéde a naimsir a bhais .i. gur mhol Cailbhi mac Éadhgain 7 Ó Cinnédi Fionn .i. Brian mac Domhnaill i Cinnéde o Leacaein, 7 Maolruanadh mac an Calaidh i Ceanbuill, Cairbre 7 Baithe Bali Loca Carull do sinnsear erleacta Séamuis na sliabh 7 go fuair se féin sunnt do neithibh.

Eoin o Callanain.

[d] See the third paragraph of the law, p. 186,—"and it is he that proves their suits,"—that is, sues for them against their debtors.

[e] That is, they adjudged that the Senior should be entitled to have the grazing of six cows on the tribe-lands, free; or if he preferred it, that he might put upon the tribe-lands half the stock they could support, but in

them *from their debtors,—(as in law he was bound to do*[d]*)*, and the whole of these fees to be the Senior's, [*to go to the Senior.*] And every co-relative, who shall be paying his own share of contribution to the place, if he should avoid [*give up*] the place, they [*the jury*] have left his share of every disbursement that shall come upon the place upon him, unless the senior himself is in fault of it. And there were six free cows[e] left to the senior, or half stock [*subject to it's liabilities*] at his own choice. And there was a day's work in each quarter of a year *laid* upon every contributer who should be in the Keep, *(who should use it for his cattle)* besides his own people, *for* the senior. And another item: whichever of the co-relatives should give disrespect, scandal, or dishonor to the senior or to his wife, that he be dealt with as law shall decide between them. And furthermore: whichever of the co-relatives shall prefer to give his own divisional share to a co-relative during his own life, that it be left in that form at his own disposal; but he shall have no power to alienate it away beyond the family. And thus have I found in the writing before me, that it was the 8th day of the month of October this was first written; and this was the age of the Lord at that time, 1584.

[In witness]

I. Cairbre Mac Aegan.

This is the evidence of Denis O'Harty, and Eoin O'Callanan upon the will of William the son of Dermod O'Kennedy at the time of his death, viz., that Cairbre Mac Ægan, and O'Kennedy Finn, that is, Brian the son of Donnall O'Kennedy of Leacaoin, and Maolruany the son of Calvagh O'Carroll, awarded the Castle and Cow-keep of Bally-Loch-Capuill to the senior of the descendants of James of the Deer, and that he himself got a pound *as* a twelfth.[f]

Eoin O'Callanan.

this case the Senior to pay for their grazing. With the exception of this alternative privilege to the Senior, all the members of the tribe had an equal right to the use of the tribe-lands for their cattle, and any one having more than his share of their use, paid the value of the surplus grazing to the remainder.

[f] As the judge's (or assessor's) fee.

The following is an extract from the text of the law in accordance with which the foregoing judgment appears to have been given; it is taken from the MS. in the Library of Trinity College, Dublin, H. 3., 18., p. 10:—

Cuin gleċar nann icin comarbaib. Cinn .u. mbliaðan. Damraind in ceð bliadain. Caemċlúð ir in tanaiġ, co ferðar cáċ tomailt tire alaile. Imebeirt foirrige ir in trer bliadain, fo ċinnted, ocus lomain. Imartad criċ ir in ceṫramad bliadain, ocus imarta felba imdilri. Imarta aili irin cúiced bliadain, ocus rathur a aili do artad for cáċ.

When does final division take place between co-heirs? At the end of five years. A temporary staking the first year. An exchange the second year, in order that each should know the quality of the other's land. To measure by poles and ropes the third year, in order to determine boundaries. The confirmation of boundaries in the fourth year, as well as of the perpetual right of possession. Boundary fences are confirmed in the fifth year, and each [brother] is bound in security to maintain his fences.

Cerc, hi fil ni bratair rinnrean ar comorbaib. Fil eigin: ire conae caire ocus dabaċ, ocus ercra; ocus ire berir lir ocus tige, ocus airliri.

Is there any thing which the senior takes more than the other heirs. There is indeed. It is he that takes boilers, and vats, and smaller vessels; and it is he that takes Keeps and Houses, and implements.

Cadiat a folaidriam fri brathrib iarrin. Érin a ċeċ airfedar dáim riġ ocus erpuic ocus ruaḋ; ocus ire ir buu fine fri elud dia brathrib; ocus ir a hal enmce; ocus ir dó dénum; ocus ire ir fejtem

What are his benefits to his brethren in return. He keeps a house of reception for the retinue of a king, a bishop, or a Saoi; and he is the stem of the family, responsible for the failures of his brethren, and the inviolability of their rights; and it is he that proves their suits;

fri comur fine ima imgabail neich bêr nerum, ocur im cungnum im gach ocur; ocur ni teit fuilliud uad irin imluad fin for brathrib.

Comaithcer do cach fri araile ianom ó cá fin.

and he is the guardian of the tribe law, that it be not evaded by any one in the territory[g]; and he is to help those about on all convenient occasions; and nothing additional comes from him upon the brethren on account of these services.

They are all co-occupants with each other from that out.

Another copy of this Law contains the following passage:—

Ocur o roindfid na brathéna aimlaid fin, nó ó do denait roinn dilir air i nindur aile, ised ata ferann na mbratar do dul a ruidiud ó cach dib da céle; ocur cid fada gu ndentar a roinn dilir ain, noca racaid ferann brathar dib a ruidiud da céle.

And when the brothers have divided it in this manner; or when they have made a perpetual division of it in any other way, it is then that the land of any of the brothers may pass in perpetuity to the other; and however long it may be united, until it is perpetually divided, the land of any brother of them cannot pass [*by sale or gift*] in perpetuity to the other.

MS., T.C.D., H. 3. 18. p. 224.

g The word nerum has two distinct significations: it means literally a *neighbour*, a *co-inhabitant* (of a particular district or territory) as above translated; but it may also mean a *person of rank* or *distinction*, simply.

INDEX.

A.

PAGE.

Abhainn Eibhlinne, . . 32, *n.*
Abhainn Garbh, . . 33, 33, *n.*
Abill rocks, (Co. Dublin), . 90, *n.*
Adhar, ... 157. *n.*
Aenghus, . . . 157, *n.*
Aenghus of the Brugh, . 91, 91, *n.*
Aengus Feirt, . . . 58, *n.*
Ahnafunshin, . . . 32, *n.*
Aichill, (Achill island) . 105, 105, *n.*
Aigleann, ... 157
Ailill *(and see* Oilill) . . 165
Aine, ... 42, *n.*
Aithe, or Aiche, . . . 67
Allen, Hill of, (Co. Kildare), *Preface*, iv.
Antipater, the Druid of Spain, 155
Aodh of Eadar, . . . 91
Aodh of Sith Dabhiolla, . 91, 91, *n.*
Aoi mac Allghuba, . . 61, *n.*
Aoife, daughter of Gaoth Gaoithe, ... 91
Aradh, ... 67, 67, *n.*
Ardbreacan, Co. Meath), 67, *n.*, 90, *n.*
Ard Ciannachta, . . . 67, *n.*
Asal, ... 17, 17, *n.*
Asal mór, ... 87
At, ... 91
Ath Cliath Duibhlinne, . . 69, 71
Ath Cliath Meadhraidhe, 69, 69, *n.*
Ath Colbha, ... 35, 35, *n.*

PAGE.

Ath Fuinnsionn, . . 33, 33, *n.*
Ath-idir-dha-loch, . . . 33
Ath Leathan, . . 59, 59, *n.*
Ath Luachra, . . . 95
Ath-Luain, . . . 61, 61, *n.*
Ath-mór, ... 61
Ath Sighir, ... 91

B

Badhbh; a raven, a witch, 33, 131, 131, *n.*
Baile Biataigh, . 107, 107, *n.*
Baire, (the game of ball and hurleys), ... 113
Ballinaskellig, . . . 35, *n.*
Baoi's cow, ... 29, *n.*
Barrymore, (Co. Cork,) . 165, *n.*
Bealach Mór, . . . 23, *n.*
Bealach Mughna, . . . 23, *n.*
Beal-atha-sean-chuinge, . 33, 33, *n.*
Beara, ... 31, *n.*, 39
Bearbha, (the river Barrow), . 59, 97
Beathra, . , . . 67, *n.*
Beinn Remhar, . . . 36, *n.*
Bernan Eile, ... 24, *n.*
Beare Island—see Beara.
Bicis caoch (the blind) . 132—135
Bile Tortan, . . 67, *n.*, 95, *n.*
Bile Uisnigh, . . . 95, *n.*, 97
Bladhma, ... 77
Bla, mother of Oisin, . . 91, *n.*

PAGE.

Boan, wife of Nechtan, 90, *n.*, 91, *n.*
Bochra, brother of Noah, . 97, *n.*
Boinn (the Boyne) . . 81, 90, *n.*
Bord Laoidhe, . . . 25
Boroimhe, the road of the, 197, *n.*
Breac, ... 139
Breagh, ... 13, 67, &c.
Breasail (Rath), . . 158, *n.*
Breasal, . . . 15, 59, *n.*
Breogan's Tower, . . 137, *n.*, 159
Brian Boromha, descent of, . 174
Brigh da Teimhair (in Eile) . 173
Bronze, white, . . 113, *n.*
Brugh na Boinne, . 66, *n.*, 91, *n.*
Bruree (Brughrigh), . . 73
Buaile, a palisade for defence, . 79

C.

Cairbre Musc, . . . 28, *n.*
Cantreds, . . 106, *n.*, 154, *n.*
Caoimheall, . . . 43, 153
Caraigh, ... 81
Carn Buidhe, 27, 27, *n.*, 49, 51, &c.
Carn Chuip, ... 91
Carn-m-Buidhe—see Carn Buidhe.
Carrigboy, ... 27, *n.*
Casal mac Briúin, . . . 15
Cathair, distinguished from Dun and Rath, . . . 78, *n.*
Cathair-dun-Iascaigh (now Cahir), ... 79, *n.*
Cathaeir Mór, 57, 165, & *Preface*, iii
Cathaeir Mór, Table of the descent of, from Ugaine Mór, *Appendix* I. 170
Cealga, ... 49, 49, *n.*
Ceallachan Caisil, . *Preface*, vii
Ceann Mara, . . . 30, *n.*, 33
Cearmna Finn, . . . 71
Cearna, . . . 66, 66, *n.*
Ceasar, niece of Noah, 96, *n.*, 154, *n.*

PAGE.

Ceidgin Cruachnor, . . 87
Ceinneidigh, father of Brian Boromha, . . *Preface*, viii
Cenn Abradh, (*and see* Sliabh Caoin), . . . *Preface*, vi
Cerdraighe, the, or artificers of Tuloch Gossa, . *Appendix*, 173
Cian, Table of the descendants of . . . *Appendix*, 175
Ciarraidh Luachra, . 164, *n.*
Cimme, Lake of, . . 157, *n.*
Clare, the County, 83, *n.*, & *Preface*, vii
Cleghill, ... 23, *n.*
Cleiteach, . . . 67, 67, *n.*
Cliach, . . . 77, 77, *n.*
Clidhna Cennfhinn, . . 95, *n.*
Cliu Mail, . . . 93, 93, *n.*
Cliodhna, ... 77
Cloch Barraighe, . . 31, 33. *n.*
Cloch na m-Borradh, . . 31, *n.*
Cloghnakilty bay (Co. Cork) 95, *n.*
Cnamh-Choill, . . . 23
Cnoc Aine, . . 42. *n.*, 76. *n.*
Cnoc Dabill, ... 90, *n.*
Cnoc Rafann, . . . 152, *n.*
Cnodhbha, . . . 67, 67, *n.*
Cnucha, . . 3, & *Preface*, v.
Coghlan, Mac, . . . 67, *n.*
Coill garbruis, . . . 65
Coill na g-Crann, . . 73, 73, *n.*
Coill Ruadh, ... 65
Colbha, ... 34, *n.*
Colg, an ancient name for a sword, ... 89, *n.*
Com Cuirriu, . . . 33
Comar na Sealga, . . 25
Comar of Teamhair (the meeting of the waters at Tara, 67, 67, *n.*
Conaing Begeaglach, . . 96, *n.*
Conaire, Table of the descendants of, and Saraid daughter of Conn, . . . *Appendix*, 172

PAGE.
Conaire, . . 3, & *Preface*, v.
Conaire, ... 94, *n.*
Conall, . . . 59, 59, *n.*
Conall of Cruachain, . . 15
Conall Cearnach, . . . 59, *n.*
Congal Claringneach. . . 91, *n.*
Conla, ... 87, 97, *n.*
Conn cédcathach (of the hundred battles 9, &c., *Appendix*, 170
Connla—see Conla.
Conor Mac Nessa, . . . 58, *n.*
Cor Eolang, ... 33
Corc, ... 28, *n.*, 87
Corca Duibhne (Corcaguinny,) 25, *n.*
Cormac, ... 28, *n.*
Cormac Cas, 43, *n.*, & *Preface*, xvii, ix
Cormac Cas, Table of the descendants of, . . *Appendix*, 174
Cormac Connloningeas, . . 58, *n.*
Corr Luirgneach, . . 33, 33, *n.*
Craobh Daithi, . . 95, *n.*, 97
Craobh Mughna, . . 95, *n.*, 97
Craebh Ruadh . . 85, 85, *n.*
Craobhach of Carn Chuip, . 91
Crich na g-Ceadach, . 83, 83, *n.*
Crimall, the poet, . . . 97, *n.*
Crimhthann, . . . 10
Criomhthann culbhuidhe (yellow-haired), . . . 87
Criomhthann Nia Nar, . . 92, *n.*
Crinna, battle of, . . 153, *n.*
Criomall, ... 87
Cross days of the year, . . 73, *n.*
Cruachan, ... 20, *n.*
Cuchulainn, . . 59, *n.*, 92, *n.*
Cuilleann, ... 91, *n.*
Cuillenn Cairptheach, . . 91, *n.*
Cuirrin Ceannsholais. . . 33
Cumhall, father of Finn, *Pref.* iii, iv
Curi, . . . 164, *n.*, 165
Curraoine, ... 135
Cutra, ... 157, *n.*

D.

PAGE.
Dabhilla, ... 90, *n.*
Dacreca, the Druid, . 153, *n.*
Dadrona, the Druid, . . 39
Dairbre, ... 87
Dal-Araidhe, ... 14, *n.*
Dal-Cassians, . . . 43, *n.*
Dal-Fiatach, . . . 14. *n.*
Daghda Mór, . . . 91, *n.*
Deaghaidh, ... 17
Dealbhna (Delvin), . . 61
Dearg, of Sith Deirg, . . 91
Deargdamhsa, . . 3, 53, &c.
Dedadh, clann, . . 155, *n.*
Deirgthine, *Preface*, v, 3, 29, *n.*
Delvin (in Westmeath), . . 67, *n.*
Derg Dianscothach, . . 90, *n.*
Devil's Bit, ... 24, *n.*
Dioma, Mac Ronain, *Preface*, vii
Divisions of land in ancient Ireland, . . . 107, *n.*
Divisions of Ireland, . . 71
Doghar, ... 153
Donlevy, ... 14, *n.*
Donn Cuailgne, . . . 61, *n.*
Donn Cuailionn, the, . . 61, *n.*
Droibheal, the, . . . 61
Drom Damh, . . . 115
Druim Ard (in Connacht,) . 165
Druim Tuirleime, . . 99, 99, *n.*
Druim Tursgair, . . . 73
Druing, ... 25, 24, *n.*
Dublin, ... 107, *n.*
Dubh, the river, . . . 61
Dubh-ghleann, . . . 27
Dubhfhinn . . . . 28, *n.*
Dubh-thelach, . . 165. 165, *n.*
Dun Aenghusa, of Arann, 157, *n.*
Dun Ciarain (Dunkerron), . 25, *n.*
Dun Cobhthaigh (now Bruree), 73, 73, *n.*
Dun Corcan, ... 165

PAGE.

Dun, distinguished from Rath, and Cathair, . . . 78, *n.*
Dundrum Bay, . . . 95, *n.*
Dun na m-Barc, . . 35, 35, *n.*

E.

Eadaoin, ... 31
Eadaoin, wife of Oscar, . . 90, *n.*
Eadar, Beinn, (Hill of Howth) 90, *n.*, 93
Eamhain, ... 57
Ebro, the—see Eibhear.
Eibhear and Eireamhon, . . 119
Eibhear, king of West Spain, . 39
Eibhear, (the river Ebro), . 39, *n.*
Eibhlinne—see Abhainn.
Eile, ... 21, 21, *n.*
Eisgir Riada, . . . 69, 69, *n.*
Elga (Ireland), . . . 79
Emly (Imliuch Ibhair), . . 76, *n.*
Eochaidh aon-shula, the one-eyed, 87
Eochaidh Cobha, . . 15, 59, *n.*
Eochaidh Feidleach, and his three sons . . . . 92, *n.*
Eochaidhe Fionn (the fair) . 87
Eochaidh Fionn, fuath Airt, . 135
Eochaidh glúin-gheal (white kneed), ... 87
Eochaidh Muindearg, . . 81
Eochaidh Mumho, . . . 23
Eoghan Fidheach, . . . 163
Eoghan Fidhfhecach, . . 167
Eoghan Mór, . . . 3, &c.
Eoghan Mór, Table of the descent of, from Ebher Finn son of Milesius, . *Appendix*, 171
Eoghan Mór, Table of the descendants of, . *Appendix*, 173
Eoganachts, the, . *Appendix*, 173
Eoghan Taidhleach, . . 163
Eoir (the river Nore), . . 97
Eolang, ... 33

PAGE.

Eo Rossa, . . . 95, *n.*, 96
Ereamhon, ... 66, *n.*
Eric, or fine, . 133, 133, *n.*, 145
Eskers, the, ... 68, *n.*

F.

Fail (inis-fail), . 63, 159, 159, *n.*
Failbhe Flann, . . *Preface*, vii
Feac (a spade), . . 166, *n.*
Fearaibh Ceall (Fercal), . 17, 17, *n.*
Feardoghair, the Druid, . . 145
Feidhlimidh Reachtmhar, 59, 77, 87, &c.
Feimhin, . . . 21, 152, *n.*
Ferard (in Louth), . . 67, *n.*
Fiacha Baiceadha, . . 57, 57, *n.*
Fiacha Muilleathann, son of Eoghan Mór, . *Preface*, viii
Fiachaidh Araidhe, . . 133
Fiachaidh laimh-gheal (white-handed) 87
Fiachra, ... 4
Fiacha Suighdhe, 87, 135, 157, 159
Fianna, or Fenians, . 15, 15, *n.*
Finn-bheannach, the, . . 61, *n.*
Finnchadh, ... 13
Finndruine, a kind of fine bronze, . . 113, 113, *n.*
Finn Mac Cumhaill, *Pref.* iv, 69 *Appendix*, 170
Finntan, son of Bochra, . . 97
Fionn-charn-na-foraire, . 59, 59, *n.*
Firbolgs, the, . 76, *n.*, 83, *n.*, &c.
Flann, ... 3
Flann, of Monasterboice: his descent, and descendants, *Appendix*, 175
Flann, mac Fiachrach, . . 117
Fodhla, ... 77, 77, *n.*
Foidgin, ... 86
Fortreann (in Scotland), . 87
Fraoch Mileasach, . . . 45
Freamhainn (now Frewin), 67, 67, *n.*

G.

PAGE.

Gabhra, ... 67, 67, *n.*
Gabhran, ... 23, 23, *n.*
Gaireach, daughter of Criomall, 87
Gaisgedhach, ... 157
Gaoth Gaoithe of Glan-Aill, . 91
Garadh glún-dubh (black-knee), 139
Garbh-Abhainn, ... 33, *n.*
Geinide (geinit, woman of the valley), . . 121, 121, *n.*
Glaise an Iomomhan, . . 69
Glais Fionnfhuara, . . . 21
Glan-Aill, ... 91
Gleann-Laoidhe, . . . 27
Gleann Lara, . . 23, 23, *n.*, 27
Gleann-Maghair (Glanmire), . 157
Gobán Saor, ... 96, *n.*
Goll mac Morna, . 15, *Preface*, iv.
Gregory, Pope, Table of the descent of, from Cairbre Musc, (from Mac Firbis), *Appendix*, 172
Grein [or Grian], - . . . 81
Grianan, . . . 51, 51, *n.*
Gullen, Sliabh (Sliabh g-Cuillinn) . . . . . 91, *n.*

H.

Hacket, Loch (Loch Cuimne), Co. Calway, . . 157, *n.*
Hart, or O'h-Airt, . . . 80, *n.*
Howth hill, . . . 90, *n.*, 93
Hundreds, . . . 106, *n.*
Hurley, the game of, . 113, *n.*

I.

Iar Mumha, . 5, 5, *n.*, 25, 25, *n.*
Ibh Rathach (Iveragh), . . 25, *n.*
Imchaidh, . - . . . 13
Imliuch Ibhair (Emly), . 76, *n.*
Inbher n-Glais, . . . 94, *n.*
Inis Baoi, ... 29, *n.*
Inis Greagraidhe, . . 31, 31, *n.*

PAGE.

Innsi-na-fairesionna, . . 159
Iollan of Nimrod's tower, . 137
Iomchaidh, ... 87
Iorrus Tuaisceirt, . . . 35, *n.*
Island (King's County), . 23, *n.*
Islin, ... 32, *n.*
Iveragh, ... 25, *n.*

K.

Kenmare, . . . 30, *n.*, 33
Kennedy—see Ceinneidigh.
Kilmore (Killoughy, King's Co.) 73, *n.*
Killarney—see Loch Lein.
Knockany, . 42, *n.*, 76, *n.*, 93, *n.*
Knockgraffon, . . 152, *n.*
Knowth, ... 66, *n.*

L.

Laighin, ... 15
Laighneann of Breogan's Tower, 137
Lan, ... 91, 127
Laoidheangs (canoes), . . 45, *n.*
Leac na Leannan, . . . 93, *n.*
Lean, ... 91, 127
Leath Chuinn, and Leath Mogha, 77, *n.* 125
Leim Con, . . . 93, 93, *n.*
Leim Lara, ... 26, *n.*
Leith-ghleann, . . . 27
Liathain (Uibh), . . 165, *n.*
Lighbhratach, ... 163
Lios, a kind of Dun, . . 79, *n.*
Loch Bo, ... 61
Loch Crot, ... 32, *n.*
Loch Cutra, . . . 157, *n.*
Loch Eathach (Loch Neagh), . 97
Loch Hackett, Co. Galway—see Cimme.
Loch Lein, . . . 25, 97
Loch Owel—see Loch Uair.
Loch Riach (Loughreagh, Co. Galway), ... 97

PAGE.
Loch Uair, ... 67, *n.*
Loop Head, ... 93, *n.*
Lorcán Mac Coinligan, king of Munster, A.D. 920, *Preface*, viii
Loughcooter (Loch Cutra), 157, *n.*
Luachair Deaghaidh, 23, 23, *n.*, 24, *n.*
Luachra, Sliabh, . . 164, *n.*
Lughdhaigh, . . . 3
Lughaidh Delbaeth, . . 67, *n.*
Lughaidh Lagha, . 153, 153, *n.*
Lughaidn Meann, 83, *n.*, & *Preface*, vii
Lughaidh Sriabh n-Dearg, . 92, *n.*
Luibneach, ... 67

M.

Mac Auliffe, ... 24, *n.*
Mac Clanchy, . . . 174
Mac Coghlan, . . . 174
Mac Con, . . *Preface*, vi, vii
Mac Conlingan—see Lorcan.
Mac Grath, ... 174
Mac Inerey, ... 174
Mac Mahon, ... 174
Mac Namara, . . . 174
Magenis, ... 14, *n.*
Magh Adhair, . . 156, *n.*
Magh Agha, ... 57
Maghair Maoimheach, . . 53
Magh Aoi, . . . 61, 61, *n.*
Magh Cruinn, . . 17, 17, *n.*
Magh-da-dhos, . . 61, 61, *n.*
Magh Feimhin, . . . 3
Magh Leana Mic Datho, . 15
Magh Leana, . . 15, 73, &c.
Magh Min, . . . 73
Magh-Siuil, ... 19
Magh Trusgar, . . . 17
Magh Tualaing, . 17, 19, 19, *n.*
Maghur, ... 157
Maic Niadh, ... 3
Maige river (Co. Limerick), *Preface*, vi
Maine, ... 87
PAGE.
Mairtine, of Munster, . 77, 77, *n.*
Maistean (Mullach Maistean), . 77
Malainn, . . . 67, 67, *n.*
Manannan mac Lir, . 91, *n.*, 94, *n.*
Mangarta (Mangerton), . . 25
Maoin, ... 13
Maondorn Maoidhmeach, . 91
Meadhbh, queen of Connacht, 61, *n.*
Midhe, ... 67
Milidh, or Milesius, *Preface*, i, ii
Milidh, Table of the Genealogy of, . . . *Appendix*, 109
Miodhna, ... 39
Modharn, or Mudharn, . . 79
Mogh Neid, ... 3
Mogh Lamha, . . . 3
Mogh Nuadhad, . . . 3
Molaise, Saint, . . . 96, *n.*
Moling, Saint, . . . 96, *n.*
Moméra, ... 167
Monasterboice, Flann of, . 175
Monasterboice, the founder of, 175, *n.*
Moncha, daughter of Macreca the Druid, . . . 153, *n*
Mosadh (Magh), . . 157, 157, *n*
Mourne, ... 78, *n.*
Muireadhach Mal, . . . 81
Mullachmast, (Co. Kildare), . 77, *n.*
Mullins, ... 96, *n.*
Murain Mun-chain, *Preface*, iv.
Myra—see Park Myra.

N.

Nar, son of Aengus of Umhall, 69, *n.*
Navan, ... 66, *n.*
Nechtan, (and Nechtan's Hill), 90, *n.*
Newtown Hamilton, . . 58, *n.*
Nimrod's Tower, . . . 137
Noah, ... 97, *n.*
Nore, the, ... 97
Nuada Dearg mac Dairinne, 3, 117
Nuadha, the Druid, *Preface*, iv

O.

PAGE.

O'Bric's Island, . . . 23, *n.*
O'Brien, ... 174
O'Briens, the mound of inauguration, . . . 157, *n.*
O'Callaghan, . . . 24, *n.*, 175
O'Carroll, . . . 24, *n.*, 175
O'Ceallaigh, ... 80, *n.*
O'Congalaigh (O'Connolly), . 80, *n.*
O'Connell, . . 24, *n.*, 29, 172
O'Conor Kerry, . 155. *n.*, 169
O'Curry, ... 174
O'Daly, . . . 173, *n.*
Odhbha, . . . 67, 67, *n.*
O'Donoghoe, ... 24, *n.*
Oenara, ... 157
O'Failbhe (O'Falvey, 25, *n.*, 29, 172
O'Fionganny, . . . 173, *n.*
O'Gara, ... 175
O'Grady 174
O'h-Airt, ... 80, *n.*
O'Hara, ... 175
O'Hea, ... 174
O'Hogan, ... 174
Oilean Eile, ... 23
Oilean m-Bric, . . . 23
Oilill, ... 87
Oilill Oluim, . 42, 43, *n.*, 153, 165
Oirghiall (Oriell), . . . 94, *n.*
Oisin (Ossian), . . . 43, *n.*
O'Keeffe, ... 24, *n.*
O'Kelly (of Bregia), . . 80, *n.*
O'Kennedy, ... 174
O'Maille [or O'Malley, of Mayo], 105, *n.*
O'Meachair, or Meagher, . 175
O'Meara, ... 174
O'Moinchan, . . . 29, *n.*, 172
O'Quinn, ... 174
O'Riagain (O'Regan), . . 80, *n.*
O'Riordan, ... 175
O'Sheagha (O'Shea), 25, *n.*, 29, *n.*

PAGE.

Osraighe (Ossory), . . 157
Owengarriff, ... 33, *n.*

P.

Park Myra, . . . 157, *n.*
Plain of the three Raths, 93, 93, *n.*
Ploughlands, . . . 107, *n.*
Property, ancient Irish law as to the division of landed, . 184

R.

Raphé, mother of Eohhen Mór, 153, *n.*
Rath Airthir Femhin, , . 158
Rath, distinguished from Dun, and Cathair, . . . 78, *n.*
Rath Cumhaill (now Rathcoole), *Preface*, v
Rath Mór, ... 83
Rath Truaghain, . . . 73
Red Branch, heroes of the, . 85, *n.*
Riagha, the, . . . 109, *n.*
Righdhamhna, . . . 147
Righe (the river Rye), . . 81
Ros mac Iomchadha, . 87, 93, *n.*
Ros na Righ, . . 99, *n.*, 145
Rudhraighe, the clann, 85, 95, 155, *n.*
Rye (the river, between Kildare and Meath), . . . 81, *n.*

S.

Sadhbh, ... 13
Salmon of Knowledge, the, 97, 97, *n.*
Saraid, ... 13
Scelic, ... 35, *n.*
Scoithniamh, . . . 43, 155
Scrín, ... 66, *n.*
Seafnach of Ath Sighir, . 91
Sigir. 131
Siuir (the river), . . . 77, 97
Sioda, ... 3
Siomha, ... 33, 33, *n.*
Sionainn (the river), . 77, 97, *n.*

PAGE.

Sith Dabhiolla, . . . 90, *n.*
Skreen—See Scrin.
Sliabh Bladhma, (Sl. Bloom), 15, *n.*, 77, *n.*
Sliabh Caoin, 25, 25, *n.*, & *Preface*, vi
Sliabh Cruadha, . . . 25
Sliabh g-Cuillinn, (Sliabh Gullen), 91, *n.*
Sliabh Eibhlinne (Sl. Phelim), 25, 25, *n.*
Sliabh Fuaid, . . 59, 59, *n.*
Sliabh Riach, or Riabhach, 25, 25, *n.*
Sliabh Smoil, . . 165, *n.*
Slighe Dala, . . 23, 23, *n.*
Slighe Mór, ... 69, *n.*
Smerwick, ... 35, *n.*
Smoil (Sliabh), Co. Tipperary, 165, *n.*
Sobhairce, ... 71
Sough, or Sowage, . . . 33, *n.*
Spade, invention of the, 165–7, 105, *n.*
Stuaghadh, Druim, . . . 115
Succession, law of, among the ancient Irish, . *Preface*, ii., iii

T.

Tailltin, ... 67, 67, *n.*
Tanaisteacht, or Tanistry, law of, *Preface*, ii, iii, & *Appendix* II. 176
Tara, ... 92, *n.*, &c.
Tara, the columns of, . . 80, *n.*
Teabhtha (Teffia), 13, 13, *n.*, 83
Telach an t-Sloigh, . . 165
Teltown, ... 66, *n.*
Timpán, the (a species of harp), 51, *n.*
Tiobraide, ... 87
Tobar Tuillsge, . . . 63
Tochar-Caorach-Meidhbhe, . 61
Tomair, the clanna, . . 67
Tonn Clidhna, . . . 95, *n.*
Tonn Rudhraidhe, . . 95, 95, *n.*
Tonn Tuaighe (of Inbher Tuaighe), ... 94, *n.*

PAGE.

Tortan, . . . 67, 67, *n.*
Townlands, . . . 106, *n.*
Traigh Reamhar, . . 35, 35, *n.*
Traigh-sean-locha, . . 35, 35, *n.*
Treogha, . . . 91, 91, *n.*
Trean Magh, ... 73
Treasmhaol mac Dolair, . . 137
Treas Choill, ... 33
Trees, the five ancient, of Erin, 95, *n.*
Triuchadh an Aicme, Co. Kerry, 164, *n.*
Truaghain, ... 91
Tuagh, the princess, . . 94, *n.*
Tuathal Teachtmar, . . 77
Tuatha mic Treogha, . . 91, *n.*
Tulach Gossa [see Cerdraighe.]
Tulach an trir (Tara), . . 92, *n.*
Tulsk (Co. Roscommon), . 63, *n.*
Tul Tuinne, ... 98, *n.*

U.

Ucht Mic Caechain, . . 164, *n.*
Ugaine Mór, ... 71
Ugaine Mór, Table of the family of, . . *Appendix* I. 169
Ugaine Mór, Table of the Genealogy of, . *Appendix* I. 170
Ui Neill, the, ... 77, *n.*
Uisneach, ... 81
Umhall, ... 105
Umor, ... 157. *n.*
Urradh, ... 3, 3, *n.*
Usny Hill, Killare, (Co. Westmeath, ... 81, *n.*
Ut, ... 157

W.

Waves, the three, of Fodhla, . 95
White Bronze, . . 113, *n.*
Witches, ... 119

THE END.

THE CELTIC SOCIETY.

The General Annual Meeting of the Society, was held at No. 50, Upper Sackville-street, Dublin, on the 2nd of March, 1854—THE RIGHT HON. LORD TALBOT DE MALAHIDE, Vice President of the Society, in the Chair.

The Secretary read the following Report:—

Since the last annual meeting of the Society, the concluding portions of *Cambrensis Eversus* have been printed and distributed among our members: thus, notwithstanding the limited funds placed at our disposal, we have, by the strictest economy and considerable exertion, discharged the arrears of our publications to the year 1852, inclusive, and also completed the largest work yet issued by any publishing society in this country. The expenses of editing and transcribing the '*Battle of Magh Lena*,' the Society's publication for 1853, have likewise been defrayed by us, but the amount of funds in our hands is inadequate for the printing of this interesting work, and a balance of the liability incurred in completing '*Cambrensis Eversus*' still remains undischarged.

After having attentively considered the difficulties hitherto experienced in obtaining adequate public support for the Society, and finding that the obstacles detailed in former reports, still exist, the Council have determined on recommending a measure which they feel will tend to promote on a more extensive scale the objects for which our Society was instituted. This measure is the union of the *Celtic Society* with the *Irish Archæological Society*, the institutions being analogous in their objects, and differing solely in the terms of subscription, the particulars of which are hereafter detailed.

Previous, however, to calling on you to decide finally on this union, the Council deem it proper to lay before you a statement of the origin, progress and present state of your Society.

In September 1845 a prospectus was issued of an '*Irish Celtic Society*,' to be founded "with a view of cultivating and more widely diffusing a knowledge of the language, history, antiquities, bardic remains, &c. of Ireland:" and a provisional committee having been formed, the subscription to this Society was proposed to be ten shillings per annum.

On the 16th of December 1845, a code of laws was enacted and a president, vice-presidents, trustees, a council of twenty-four, a treasurer, and two secretaries, were appointed to transact the business of the Society. Accordingly, another prospectus of some length was issued, of an institution styled '*The Celtic Athenæum; or Irish Historical and Literary Society,*' the office of which was to be to aid the Irish Archæological Society 'in making public and elucidating the rare and neglected stores of our national literature, to cultivate the study of our native language, the greatest record of the Celtic world, and to watch over the preservation of the monumental and other materials for Irish history.'

The Society proposed to publish: I. Original documents in the Irish language, illustrated with introductions, English translations, and notes; II. Documents and reprints in English, and in other tongues, translated into English, which might be illustrative of the language, history, and antiquities of Ireland; also an Annuary exhibiting the accounts, proceedings, labors, and position of the Society, accompanied with such documents as the Council should determine upon, as best calculated to promote historical, antiquarian, and philological research in Ireland.

The members, whose number was intended to be unlimited, were divided into Associates and Subscribers. The former, in return for an annual payment of one pound, were entitled to large paper copies of the Society's books, and to two votes at general meetings. Subscribers paid ten shillings per annum, received small paper copies of the publications, and had but one vote at general meetings.

The first meeting of the '*Celtic Athenæum*' was held on the 28th of January, 1846, on which occasion, the following works were suggested for publication by the Society.

Caithreim Thoirdhealbhaigh, a history of the wars of North Munster, written in the fifteenth century, a copy of which, with translation by T. O'Flanagan, was presented to the Society by Mr. Hardiman, one of the members of Council.

Philippi O'Sullivani Bearri Historiæ Catholicæ Iberniæ Compendium.

O'Clerigh's biography of Red Hugh O'Donel.

A complete edition of Keating's *Forus Feasa air Eirinn*, or History of Ireland.

Dr. John Lynch's *Cambrensis Eversus*.

The Topographical poems of O'Dubhagain and O'Huidhrin.

The *Leabhar Dinn Seanchus*.

Vernulæus de propagatione fidei in Belgio per sanctos ex Hiberniâ.

It was also subsequently recommended to publish the works of *Giraldus Cambrensis* relating to Ireland.

On the 21st of February, 1845, the bye laws of the Society were enacted, and the following officers elected: President, Sir Aubrey de Vere, Bart. Trustees: Henry Hudson, M.D.; Thomas Hutton, and Walter Sweetman. Treasurer: Sir C. M. O'Loghlen. Secretaries: S. H. Bindon, and Patrick R. Webb.

At this period the works of Dr. Nicholas French, R.C. Bishop of Ferns in the seventeenth century, were suggested for publication, but, in April, 1846, it was finally decided that the '*Leabhar na g-ceart*,' or '*Book of Rights*' should be the first volume printed by the Society.

In the autumn of 1846, it having been discovered that the ancient religious edifices at Lusk, in the county of Dublin, were in process of dilapidation in order to execute certain modern improvements by direction of the Ecclesiastical Commissioners, the Council of the Celtic Society visited and carefully investigated those time-honored structures, and by remonstrances and by the publication of a series of detailed Reports, succeeded in arresting the entire obliteration of some most interesting architectural and monumental remains.

The Council also opened a Continental correspondence, and obtained, through its Secretary, a presentation of some valuable volumes from the Belgian government. They likewise received from Dr. R. R. Madden, foreign corresponding Associate of the Society, most interesting details of the results of his investigations relative to Irish works published in France, the full particulars of which communications are preserved among our archives.

At the close of 1847 the '*Book of Rights*' was issued as the first publication of the Society. This work contains a vast fund of information on the social state and economy of the Irish during the early ages, on which subjects it is our sole reliable authority yet published. The Irish text of the volume was transcribed and collated with the most ancient accessible copies of the original, by Mr. Eugene Curry, whose intimate knowledge of our ancient literature was made available throughout the work, while the translation, annotations, and a series of valuable introductory dissertations were supplied by Dr. John O'Donovan; and the Society had the satisfaction to find that this their first publication was generally recognized to be the most valuable Irish historical work

published up to the period of its appearance. As a specimen of typography the *Book of Rights* will bear comparison with the finest productions of any press, and the frontispiece prefixed to the large paper copies of this and all other works issued by the Society consists of a very beautiful wood engraving executed by Mr. Hanlon from a design presented to the Society by F. W. Burton, containing full-length portraits of those learned Irishmen—Primate Ussher, Luke Wadding, and Roderic O'Flaherty.

At its first annual meeting held on the 16th February, 1848, the name of *Celtic Athenæum* was changed into that of *Celtic Society*, the very Rev. L. F. Renehan was elected president as successor to Sir Aubrey deVere; and Mr. J. E. Pigot appointed Treasurer. The late W. E. Hudson, member of Council, brought forward the Annual Report, and produced some sheets of Dr. John Lynch's Latin work—*Cambrensis Eversus*, with a translation and notes by the Rev. M. Kelly. On this occasion a specimen of the proposed Annuary was presented, including a portion of an Irish Almanac and a metrical version by the late J. C. Mangan of the will of Cathair More from the *Book of Rights*.

In the summer of this year the Society by its interference prevented the destruction by the Ecclesiastical Commissioners of some very interesting ancient monuments in the Church of St. Audoen in Dublin. With the exception of their proceedings in this affair the Council did not assemble from the period of the annual meeting in February 1848 until the next general meeting on 27th February, 1849, when Mr. J. T. Gilbert was elected Secretary, and the first volume of *Cambrensis Eversus* presented to the members of the Society. During the interval, which, as above mentioned, elapsed between the meetings of Council, the affairs of the Society were entirely managed by Mr. W. E. Hudson, who directed the publication of *Cambrensis Eversus* on his individual responsibility and passed it through the press without any official authority from the governing body of the Society.

It is thought proper to mention these circumstances here, inasmuch as highly valuable as this work is, and great a boon as it must be to students of Irish historic literature, the length to which it extended entailed upon the Society an expenditure far exceeding itslimited funds, and scarcely judicious at a period of unexampled distress and prostration. On investigating the accounts, and minutely examining the particulars of the publications and current expenses for the years 1847 and 1848, the liabilities contracted were found

to amount to £827 : 8 : 2, while the total subscriptions applicable to these years did not exceed £467 : 10.

The Council held several meetings early in 1849, and having resolved to reduce their expenditure and liabilities, submitted the printing, binding, and other mechanical details of their works to competition, feeling that the main object of the Society was the preservation of the materials for Irish history irrespective of artistic fastidiousness. In furtherance of these views the cost of the succeeding volume was limited to a specific sum, and the entire business of the Society was transacted without any expense by certain members of the Council, who undertook, and zealously performed the arduous duties which, in other Institutions are discharged by paid officials.

In April, 1849, the Council decided on the publication of a volume of miscellaneous original documents, comprising a history of *Corca Laidhe*, commonly called O'Driscol's country, in the county of Cork; a series of Irish historical poems on the Battle of *Dun* or Downpatrick, A.D., 1260; Sir Richard Bingham's account of his proceedings in Connacht in the reign of Elizabeth; and Sir Henry Docwra's autobiographical narrative of his services in the North of Ireland at the close of the seventeenth century.

At the next annual meeting of the Society in February 1850, the Council laid before the members a statement of the affairs of the institution, and appealed for public support to enable them to continue their labours in the cause of Irish literature.

Feeling bound in honour to relieve Mr. Hudson from the debt which he had incurred in furthering the objects of the Society, the Council allocated to that object the amount obtained by the compositions of life members, admitted by a special general meeting of the Society in May, 1850. The balance of the liabilities incurred by Mr. Hudson on account of the Society was subsequently discharged by his taking, at a valuation, a quantity of our publications, equivalent to his advances, on the agreement that these works should be disposed of for him by the Council to the in-coming members of the Society. The "*Miscellany*," the contents of which have been above enumerated, was distributed to the members of the Society early in 1851, having been edited by Dr. John O'Donovan, while the mechanical details of the work had been executed by the Council at one half the cost of the former publications. This volume was revised and superintended through the press by Mr. Hudson, who expended upon it, from his own resources, some money above the amount allocated by the Council to its production.

From nearly £300 received for the first year of the Society's existence, the subscriptions applicable to the publication for 1850 fell to about £90, and the Council was unable with any degree of prudence to proceed to print the concluding portions of *Cambrensis Eversus* until October 1852, when, by means of an arrangement effected through our President, with the Trustees of Maynooth College, a sum of two hundred pounds was procured by the sale of copies to that Institution, which, together with the current subscriptions of the Society, rendered the completion of the work prudently practicable, and the second volume was issued to the members in the summer of the year 1852. The Council originally designed to have given the entire of the third volume of *Cambrensis Eversus* as the Society's publication for 1851, but the limited funds at their disposal obliged them to divide this concluding portion into two parts, issued respectively for 1851 and 1852, and now in the hands of the subscribers.

The Council consider that they have reason to felicitate themselves on the completion of this extensive work, comprising nearly two thousand pages, and feel that the Society is largely indebted to the Rev. Matthew Kelly for the liberal manner in which he presented them his translation and annotations, likewise for the labour which he incurred in superintending the volumes through the press. To render the work as valuable as possible, the Council availed themselves of Dr. O'Donovan's erudition in illustrating those portions of it which relate to the topographical, genealogical and legal antiquities of Ireland; and a comprehensive index, compiled by the Secretary, has been appended to the third volume.

As the Society's publication for 1853, the Council selected an ancient and interesting Irish historic tale on the '*Battle of Magh Leana*,' which, with a translation and notes by Mr. Eugene Curry, has been for some time ready for the press, its publication being retarded solely by the want of adequate funds, a full account of which, together with a statement of receipts and expenditure from the commencement is now laid before you.

Having thus detailed to you the particulars of the career of the Society, and the meagre encouragement it has received from the classes which were at first regarded as likely to form its chief support, the Council recommend you to agree to amalgamate the Celtic Society with the Irish Archæological Society, under the name of the IRISH ARCHÆOLOGICAL AND CELTIC SOCIETY for the preservation of our historic monuments, and for the publication of the genealogical, ecclesiastical, bardic, topographical and historical remains of Ireland, especially such as have been preserved in the Irish Language.

The rules and constitution of this Society will be now submitted for your approval, and you will see from the proposed list of Officers, that our President, four of our Vice-Presidents, and Six Members of our Council, together with one of our Secretaries, will constitute part of the governing body of the combined Society. All Members of the Celtic Society whose subscriptions are not in arrear will, by continuing their contributions, become entitled to the future publications of this Society, and can acquire the privileges of voting at General Meetings, and of being eligible for the Council by payment of the entrance fee of three pounds as arranged by one of the fundamental laws of the Irish Archæological Society.

The policy of maintaining this entrance fee for one class of subscribers has been long and anxiously considered by both Councils, who have decided that its abolition would be an injustice to those Members by whom it has been paid; and while it has produced a considerable revenue to the Archæological Society, it can no longer militate against the extension of our Members, as a payment of £1 per annum, without any entrance fee, will entitle the Subscriber to receive all the annual publications and enjoy the other privileges of the Society, except those above referred to.

Cambrensis Eversus being now completed, the Council trust that all arrears of subscription will be paid up, to enable them to discharge the liabilities incurred in the production of that extensive work, and also to ensure the publication of the *Battle of Magh Leana*, which will be issued to those members who have paid for 1853.

Measures have also been taken in advance for the production by the IRISH ARCHÆOLOGICAL AND CELTIC SOCIETY of the most important unpublished Irish Manuscripts, and Drs. Todd and O'Donovan have undertaken to edit, as one of its first publications, that ancient and most interesting work entitled *Cogadh Gaoidheal re Gallaibh*, or the '*History of the Wars of the Irish with the Danes*,' which will contain a copious and valuable collection of documents connected with the Scandinavian settlers in this country.

Having now laid before you the history and position of theCeltic Society, the Council calls on you to decide relative to this proposed union, the adoption of which they recommend, under the conviction that it will prove beneficial to the cause of Irish historic literature, the promotion of which is the main object for which both Societies were instituted.

The Report having been read, the following Resolutions were passed unanimously :—

Moved by THOMAS HUTTON, Esq. D. L. one of the Trustees of the Celtic Society, and Resolved :—

"That this Report be adopted, printed, and circulated among the Members of the Society."

Moved by P. V. Fitzpatrick, Esq. and Resolved :—

"That the Celtic Society be united with the Irish Archæological Society, under the name of the IRISH ARCHÆOLOGICAL AND CELTIC SOCIETY, for the preservation of the monuments illustrative of Irish history, and for the publication of the genealogical ecclesiastical, bardic, topographical, and historical remains of Ireland, especially such as have been preserved in the Irish Language, and that the following be the fundamental laws of the Society :

FUNDAMENTAL LAWS.

I. The Society shall consist of Members and Associates.

II. The affairs of the Society shall be managed by a Council, consisting of a President, five Vice-Presidents, Treasurer, two Secretaries, and fourteen others, to be elected annually by the Society from the Members.

III. All Members and Associates shall be elected by the Council, on being proposed by a Member ; and no person shall be elected either a Member or an Associate of the Society until he has made the requisite payments.

IV. Each Member shall pay four pounds on the first year of his election, and one pound every subsequent year. Associates shall pay one pound per annum only, without any entrance fee. All subscriptions to be paid in advance, and to become due on the first day of January annually.

V. Such Members as desire it may become Life Members, on payment of the sum of thirteen pounds, or ten pounds (if they have already paid their entrance fee,) in lieu of the annual subscription.

VI. Every Member whose subscription is not in arrear shall be entitled to receive one copy of each publication of the Society issued subsequently to his admission ; and the books printed by the Society shall not be sold to the Public.

VII. Associates may become Members, on signifying their wish to the Council, and on payment of the entrance fee of three pounds.

VIII. Associates shall receive a copy of all publications issued by the Society during the year for which they have paid a subscription ; but shall not be entitled to any other privileges.

IX. No Member who is three months in arrear of his subscription shall be entitled to vote, or to any other privileges of a Member ; and any Member who shall be one year in arrear shall be considered as having resigned. Associates who are in arrear shall cease, *ipso facto*, to belong to the Society.

X. The Council shall have power to appoint officers ; and to make Bye-laws not inconsistent with the Fundamental Laws of the Society.

Moved by WALTER SWEETMAN, Esq. one of the Trustees of the Celtic Society, and Resolved :—

"That the following Noblemen and gentlemen be elected as the Council of the IRISH ARCHÆOLOGICAL AND CELTIC SOCIETY for the year 1854:—

PRESIDENT:

His Grace The Duke of Leinster.

VICE PRESIDENTS:

† The Most Noble The Marquis of Kildare. M.R.I.A.
The Right Hon. The Earl of Leitrim, M.R.I.A.
† The Right Hon. The Earl of Dunraven, M.R.I.A.
† The Right Hon. Lord Talbot De Malahide, M.R.I.A.
† Very Rev. L. F. Renehan, DD., President of Maynooth College.

COUNCIL:

† Eugene Curry, M.R.I.A.
* Rev. Thomas Farrelly
† Rev. Charles Graves, DD., F.T.C.D., M.R.I.A.
* Rev. James Graves, A.B.
* Rev. Matthew Kelly.
Thomas A. Larcom, Lieut. Col., R. E. M.R.I.A.
* Patrick V. Fitzpatrick, Esq.
John C. O'Callaghan, Esq.
† John O'Donovan, LL.D., M.R.I.A.
† George Petrie, LL.D., V.P. M.R.I.A.
* Rev. William Reeves, DD., M.R.I.A.
* Rev. Charles Russell, D.D.
Joseph H. Smith, M.R.I.A.
* William R. Wilde, F.R.C.S.I.

TREASURER:

Aquilla Smith, M.D., M.R.I.A.

SECRETARIES:

J. H. Todd, D.D., S.F.T.C.D. | * J. T. Gilbert, Esq.

NOTE.—Those marked with an asterisk were Members of the Council of the Celtic Society, the † denotes Members of the Council of both Societies.

Moved by JAMES MAC GLASHAN, Esq, and Resolved:—

"That the thanks of the Celtic Society be given to its President, Vice President, Council, Secretaries and Treasurers, for the zealous manner in which they conducted the affairs of the Society during their term of office.'

Lord Talbot de Malahide having left the chair, and the Rev. Charles Russell, D.D. Vice President of the Society, having been called thereto, it was moved by W. R. Wilde, M. D., M.R.C.S.I., and Resolved:—

"That the thanks of the Meeting be given to Lord Talbot for his conduct in the chair, and for the zeal which he had always evinced in forwarding the objects of the Celtic Society."

PUBLICATIONS OF THE CELTIC SOCIETY.

1847.

Leabar na g-Ceart, OR THE BOOK OF RIGHTS; a treatise on the Rights and Privileges of the ancient Kings of Ireland, now for the first time edited, with Translation and Notes. By John O'Donovan, Esq. M.R.I.A. Prefixed to this volume are the following historical and critical dissertations by the Editor—i. On the various Manuscripts of the Book of Rights. ii. On the Saltair Chaisil, or Psalter of Cashel. iii. On the will of Cathaeir Mor and other pieces introduced into Leabhar na g-Ceart. iv. On the references to Tomar as King or Prince of the Danes of Dublin. v. On the Tract prefixed to the Book of Rights entitled 'The Restrictions and Prerogatives of the Kings of Eire.' vi. On the division of the year among the ancient Irish. vii. On the chariots and roads of the ancient Irish. viii. On Chess among the ancient Irish, with engravings. ix. On the Irish text and translation. The large paper copy contains full-length portraits of Archbishop Ussher, Luke Wadding, and Roderick O'Flaherty.

1848—50-51-52.

CAMBRENSIS EVERSUS; or Refutation of the Authority of Giraldus Cambrensis, on the History of Ireland, by Dr. John Lynch, (1662) with some account of the affairs of that Kingdom during his own and former times. Edited with Translation and copious Notes, by the Rev. Matthew Kelly, Royal College of St. Patrick, Maynooth.—Three volumes.

1849.

MISCELLANY OF THE CELTIC SOCIETY, Edited by John O'Donovan, Esq. L.L.D.,M.R.I.A. containing The History of Corca Laidhe, in the County of Cork, from the *Book of Leacan*; with a map showing the ancient boundaries. The History of the Race of Lughaidh, son of Ith. Of the Race of Aenghus, son of Maicniadh, son of Lughaidh, son of Maicniadh. Of the Race of the Gascon (Gascoyne). Of the Ui Maine. Of the Genealogy of the Ui Duibh-fhleasc, and of the Ui Aenghusa in general. Of the Genealogy of the Race of Aenghus Bulga. Of Aes Coinchinne. Of the Ui Aenghusa. Of the Ui Mic Eirc. Of the Cairbre of Cliach of the Plain. The Genealogy of Ua Conchobhair (O'Conor of Corca Laidhe Guile. The Geneaolgy of Ua Baire of Ara. The Hereditary Proprietors of Corca Laidhe. The Mearing of the middle Cantred of O'Cobhthaigh's Territory. The Geneaology of Ua Edirsceoil O'Driscol.) The Genealogy of Ua Cobhthaigh. The Genealogy of Uaithne Thire.

Appendix.—Documents relative to Lughaidh Mal. Lughaidh Laidhe an the other Sons. Mac Fhlannchadha or Mac Clancy. The Family of Dun-Cairbre. Pedigree of O'h-Eidirsceoil or O'Driscol. On the Topography of Corca Laidhe [By the Rev. John Quarry, Rector of Clonakilty]. Extracts from Records relative to the Territory of Corca Laidhe. Remarks on the preceding Tract.

Poem on the Battle of Dun, (Downpatrick,) A.D. 1260, by Gilla-Brighde Mac Conmhidhe, with remarks by the Editor. Illustrated with a fac simile engraving of the seal of Brian O'Neill, lately found at Beverley, in Yorkshire.

Docwra's Tracts—i. His Relation of Service done in Connacht, by Sir Richard Bingham, (1586.) ii. Narration of the Services done by the Army ymployed to Lough-Foyle, vnder the leadinge of Mee Sir Henry Docwra Knight, Charles Lord Mountjoy being then 1599 Lord Deputie (afterwards Earle of Deuonshire and Lord Lewetenant) of Ireland. Togeather with a Declaration of the true cause and manner of my coming away and leaving that place. Written in the sommer 1614, and finished the first of September the same year. With Notes.

Appendix.—I. Documents relative to the O'h-Eidirsceoils (O'Driscols)—i. Eoin Masach Ua Maethagain's poem; A.D. 1508. ii. Tadhg, son of Diarmaid Og O'Dalaigh's poem, on the death of Sir Finghin O'h-Eidirsceoil; A.D. 1614. iii. Fearfasa O'Cainte's poem, on Conchobhar O'h-Eidirsceoil and his wife Eibhilin; A.D. 1617. iv. Donnchadh O'Fuathail's poem, on the death of Sir Finghin O'h-Eidirsceoil and his son Conchobhar; A.D. 1619. v. Excerpta; Notices of Corca Laidhe, and of the family of O'h-Eidirsceoil, with Extracts from the Harl. MSS in the British Museum. II. Fearghal Og Mac an Bhaird's poem on the O'Canes O'Cathain and the Battle of Dun, A.D. 1260.

Various Readings in the Corca Laidhe, as found in the Book of Baile an Mhuta, compared with the text in the Book of Leacan.

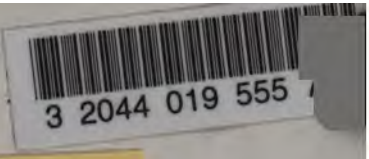
1853.

Cath Muighe Lena: THE BATTLE OF MAGH LENA. An ancient historic tale; including Cath Muighe Tualaing, Cath Muighe Cairnn, (The Battles of *Magh Tualaing* and *Magh Cairnn.*) Edited from MSS. in the Library of the Royal Irish Academy, by Eugene Curry, Esq.

The Prospectus of the IRISH ARCHÆOLOGICAL AND CELTIC SOCIETY may be had gratis from Edward Clibborn, Esq. Royal Irish Academy, Dawson-street, Dublin, and from the Hon. Secretaries Rev. J. H. Todd, D.D. and J. T. Gilbert, No. 35, Trinity College, Dublin, where all communications are to be addressed.

9492 030

ACME
BOOKBINDING CO., INC.
JUL 26 1984
100 CAMBRIDGE STREET
CHARLESTOWN, MASS.



The borrower must return this item on or before the last date stamped below. If another user places a recall for this item, the borrower will be notified of the need for an earlier return.

Non-receipt of overdue notices does ***not*** *exempt the borrower from overdue fines.*

Harvard College Widener Library
Cambridge, MA 02138 617-495-2413

Please handle with care.
Thank you for helping to preserve library collections at Harvard.